



1845
1614
231

57 1/2 40 missing

DUKE
UNIVERSITY
LIBRARY



FRIENDS OF
DUKE UNIVERSITY
LIBRARY

GIFT OF

Simeon K. Heninger

19-41-20

A. W. MATHEWS
Faulis Court
Fair Oak
Hants

Ellen Tuller or the
167 THE
Diuels Banket.

Described in sixe Sermons.

1. The Banket propounded; begunne.
2. The second Service.
3. The breaking vp of the Feast.
4. The Shot or Reckoning.
5. The Sinners Passing-Bell.
6. Phisicke from Heauen.

Published by THOMAS ADAMS, Preacher of
Gods Word at *Willington in Bedfordshire.*

AMOS Chap 6 Verse 7.

Therefore now shall they goe captiue, with the first that goe captiue, and
the Banket of them that stretched themselves, shall be removed.

Chap 8 I will turne your Feasts into mourning, and all your Songs
into Lamentation: and I will bring sackcloth ypon all loynes, and baldnes
ypon euery head: and I will make it as the mourning of an onely Sonne,
and the end thereof as a bitter day.

AMBROS. de Panit.

Pascitur libido conuiujs, nutritur delicijs,

vino accenditur, ebrietate flammatur.

Lust is fed with Feasts, fatted with Pleasures,
fired with Wine, made flaming with Drunkenesse.

LONDON:

Printed by *Thomas Snodham* for *Ralph Mab*, and are to be
sold in *Paules Churchyard*, at the signe of the
Grayhound. 1614.

TO TH



TO THE VERIE
WORTHIE AND
VERTVOVS GENTLEMAN,
Sir George Fitz-Jeoffery Knight, one of his
Maieties Iustices of the Peace and Quo-
rum, in the Countie of Bedford;
saving health.

Right Worshipfull :

His *Sermon*, though it be borne
last, was not so conceiued.
But as it came to passe in *Ta-
mars* travell of her *Twinnes* ;
though *Zarah* put forth his
hand first, and had a *scarlet*
threed tyed to it, the distin-
guishing marke of primogeniture, yet his brother
Pharez was borne before him. I intended this
Subiect to a worthie Audience, fastning my me-
ditations on it : but soone finding, that I had gras-
ped more sands, then I could force through the
Glasse in two houres, and loath to iniure my pro-
posed

posed methode; I let it sleepe, till fitter opportunitie might waken it. Now behold, without the common plea of this writing age, the importunate request of friends, I willingly aduenture it to the light. And since your fauour to my weake (or rather no) deserts, hath beene euer full of reallencouragements: since your affection to literature, (and the best of learning the Gospell) hath euer vouchsafed a friendly countenance to your neighbour-Ministers: I could not make my selfe so liable to the censure of ingratitude, as not to intreat your *Name* for Patronage. Which, though it deserues better acknowledgement, and findes it from more worthie voices; yet I, that yeeld to all in learning, would yeeld to none in loue, and seruice to you. The cause in question requires a worthy defender: not for the owne weakenesse, but for the multitude and strength of oppositions. Men brooke worse, to haue their sinnes ransacked, then their inveterate wounds and vlcers searched. *Qui vinum venenum vocant*, they that call drunkenesse poysoning, speake harsh to their cares, that (*quasi deum colunt*) embrace and worship it as a God. You are one of that surrogation, into whose hands God hath trusted his *sword* of Iustice. Draw it in his defence against the enemies of his *Grace* and *Gospell*. You sit at the common sterne, and therefore are not so much your owne, as your *Countries*. Our derided, reiected Preaching, appeales to your aydes. Helpe vs with your hands, we will helpe you with our Prayers. With wisdom

dome and courage rule the wilde dayes you live in.
 Proceede, (worthy *Sir*) as you have conformed
 your selfe, to reforme others. Reach forth your
 hand to your confined limits; ouer-turne the *Table*,
 spoile the *Banket*, chalice the *Guests* at this
 riotous *Feast*. You see, how iustly, this poore,
 weake, course-wouen labour desires the glosse of
 your Patronage to be set on it. I cannot either
 distrust your acceptance, knowing the generous-
 nesse of your disposition; nor neede I so much to
 intreat your priuate vse, (who are stored with bet-
 ter instructions;) as your commending it to the
 world. If any good may, hereby, be encouraged,
 any euill weakened, my reward is full. The dis-
 course is sexduple; whereof the first fruits are
 yours: whole my selfe am, that desire still to con-
 tinue

Yours Worships in

your service

my best seruices,

T H O. A D A M S.

Ad vel in Lectorem.



Eligions Reader, (for I thinke, few of the profane rabble read any Sermons) let me intreat thee for this, that (cum lectoris nomen feras, ne lectoris officium geras) thou wouldst accept it, not except against it; and being but a Reader, not usurpe the office of a Censurer. The maine intents of all Preachers, and the contents of all Sermons, ayne to beat downe sinne, and to conuert sinners. Which the most absolute and vn-erring Scriptures haue shadowed vnder diuers metaphores; comparing them to beasts, to blots, to sickneses, to sterillities, to pollutions, to leauenings, to whoredomes, to Deuils. In all which (and many other such figuratiue speeches) I thinke it lawfull, nay necessary for vs, Gods Ministers, to exp lane the Metaphore; and (still within bounds of the similitude) to shew the fit accordance and correspondencie of the thing meant, to the thing mentioned. Indee de, to stretch the Text against the owne will, is to martir it: and to make euery metaphore runne upon foure feet, is often violabile sacris. But so long as we keepe the Analogie of faith, and the sense of the present Theame, it is a fault, to finde fault with vs. Indeed Rhetoricall flourishes without solid matter, is like an Egyptian bond-woman in a Quenes robes; or the Courtiers Chamber, which is often a rotten roome, curiously hanged. Gods word is full of darke speeches,
darke

darke not in themselves, but to our thicke-sighted vnderstandings: therefore his propositions, require expositions. Not that we should turne plaine Morals into Allegories, but Allegories into plaine Morals. The former was Origens fault, of whom it is said, (I speake not to uncover that Fathers nakednesse; but to shew that all men may erre, and therefore truth of loue must not preiudice loue of truth) that wherein hee should not allegorize, he did; and wherein he should haue allegoriz'd, to his woe, he did not. I haue presumed, not without warrant of the best Expositors, to manifest the manifold temptations of Satan, under the Harlots inueigling her Customers. 1. As Wisdome ver. 3. sends forth her Maydens, her Ministers, to inuite guests to her Feast of Grace. So Vice sends forth her temptations; nay, she sits at the dore her selfe, ver. 14. and courts the passengers. 2. If Wisdome call the ignorant. ver. 4. Who so is simple, let him turne in hither, as for him that wanteth vnderstanding, she saith, &c. Vice which is the true Folly, is her Zani, and takes the words out of her mouth. ver. 16. Who so is simple, let him turne in hither, and as for, &c. 3. If Wisdome promiseth Bread and Wine, ver. 5. Come eate of my bread, and drinke of the wine, which I haue mingled. Sinne will promise no lesse to her guests. ver. 17. Stollen waters are sweet, and bread eaten in secret is pleasant. Here is then a plaine opposition of Grace and Sinne, Wisdome and Folly, Chastitie and vncleanenesse, Christ and the Deuill. Hee is mistaken then, that shall iudge mee mistaken in this Allegorie.

Ad vel in Lectorem.

I stand not so much on the sound, as the sense; not so much on the literall, as spirituall meaning. In the former I haue instanced, insisted on the latter. It should be tedious, to giue account for euery circumstance. The learned and good man will indge favourably. To the rest. Si quid tu rectius istis Proximus imperti, si non, his vtere mecum. I passe by the triuall obiections against Sermons in print: as the deadnesse of the letter, the multitude of Bookes pressing to the Press, &c. As if the eye could giue no help to the soule: as if the queasie stomach could not forbear surfetting: as if some mens sullenesse, and crying push at Sermons, should be preiudiciall to others benefit: as if the Prophets had not added line to line, as well as precept vpon precept. I heare of some idle Drones, humming out their dry derisions, that wee will be men in print, slighting the matter for the Authors sake. But because their inuectiues are as impotent, as themselues are impudent, I will answer no further, then hæc culpas, sed tu non meliora facis. Or to borrow the words of the Epigrammatist.

Cum tua non edas, carpis mea carmina Leli:

Carpere vel noli nostra, vel edet tua.

Sloth fits and censures, what th'industrious teach.

Foxes dispraise the Grapes, they cannot reach.

One caueat, good Reader, and then God speed thee. Let me intreat thee, not to giue my Booke the chopping censure. A word old enough, yet would haue a Comment. Do not open it at a ventures, & by reading the broken pieces of two or three lines, iudge it. But read it through, and then I beg no pardon, if thou dislikest it. Farewell.

Thine THO. ADAMS.



THE DIVELS BANKET.

The first Sermon.

PROVERB. 9. 17. 18.

Stollen waters are sweet, and the bread of Secrecies is pleasant: but he knoweth not that the dead are there, and that her guests are in the depth of Hell.



Haue here chofen two *Texts* in one, intending to Preach of a couple of *Preachers*; one by *usurpation*, the other by *assignation*; the *Worlds Chaplen*, and the *Lords Prophet*. Where conceaue,
1. the *Preachers*: 2. their *Texts*:
3. their *Sermons*: 4. their *Pulpits*: 5. their *Commissions*.

1. The *Preachers* are two, the first hath a double name: *Literally*, here, the *Harlot*: *Metaphorically*, *Sinne*; the *minde's Harlot*; for between them is all *spiritual adultery* committed: Some vnderstand it more *Synecdochically*, the *Temptation* to sinne; but (*omne maus includit minus*)

B

their

their interpretation is like that *short bed*, you cannot lay this *Harlot* at her full length in it. Others conceave an *Antithesis* here, and by conferring the 4. *verse* with the 16. collect an opposition of two sorts of Preachers; the sincere *Prophets of Wisedome*, and the corrupted *Teachers of Traditions, errors, leasings*. I cannot subscribe to this sense, as full enough: let it goe for a branch, call it not the body of the Tree. This first *Preacher* then, is the *delightfulnessse*, or if you will, the *deceitfulnessse of Sinne*. The second is *Solomon*; not erring, adulterating, idolatrising *Solomon*: but conuerted, confirmed *Solomon*. A *King* and a *Preacher*.

2. Their *Texts*: 1. *Sinnes* Text is from *Hells Scriptum est*: taken out of the *Deuils Spell*; either *Lucian* his olde *Testament*, or *Machiauell* his new: lawes made in the court of damnation, enacted in the vault of darknesse; like those vnder the *Parliament-house*; *Gunpowder-lawes*, fit for the *Iustices of Hell*. 2. *Solomons* Text is the *Word of eternall Truth*: with a *Scriptum est*, *caelitus inspiratum*; giuen from *Heauen*: this is *Desuper*; the other *Desubter*; this is all, *c Scripture is giuen by inspiration from God, profitable, &c.* the former is the *d Delusion of the Deuill*; that *e lying spirit in the mouth of Ahabs prophets*, the diuinitie of *Hell*.

3. The *Sermons* differs as well as the *Texts*. 1. The *Harlots dixit, verse 16.* is thus amplified: *Stollen waters are sweet, and the bread of Secrecies is pleasant. Tullius, nor Tertullus, nor Hermes, the speaker in the Parliament of the Heathen gods, neuer moued so eloquent a tongue: shee preaches (according to the palate of her audience) Placentia, nay, it is Placenta, a sweet Cake, whose floure is Sugar, and the humour that tempers it, Honey, sweet, pleasant.* Shee cannot want *auditours* for such a *Sermon*: for as it is in *Faires*, the *Pedler*, and the *Ballat-monger* haue more throng, then the rich Merchant:

a Hebr. 11. 25.

b Hebr. 3. 13.

c 2 Tim. 3. 16.

d 2 Thef. 2. 11.

e 1 King. 22. 22

Verse 17.

Merchant: *Vanitie* hath as many customers as shee can turne to, when *Veritie* hath but a colde market. 2. *Solomons Sermon* is opposed to it with a *But*: *But he knoweth not that the dead are there, and that her ghests are in the depth of Hell.* A crosse blow, that disarms the Devils Fencer: a flat conuiction or *Non-plus*, giuen to the arguments of sinne: a little *Colliquintida*, put into the sweet-pot: that, as I haue obserued in some beguiling Pictures; looke on it one way, and it presents to you a beautifull Damofell: goe on the aduerselide, and behold, it is a Deuill, or some mishapen Stigmaticke. Sinne shewes you a faire Picture: *Stollen waters are sweet, &c. Snaue & delicio sum; Pleasure and delight.* *Solomon* takes you on the other side, and shewes you the vgly visages of *Death and Hell, the dead are there, &c.* If Sinne open her Shop of delicacies, *Solomon* shewes the Trap-dore and the Vault: if she boast her Oliues, hee points to the Prickles: if she discouers the greenie and gay flowers of *delice*, he cries to the Ingredients, *Latet anguis in herba*, the Serpent lurkes there: *Ille mouet, iste mouet*; she charmes, and he breakes her spels: as curious and proud as her *House* is, *Solomon* is bold to write, *Lord haue mercy on vs*, on the dores, and to tell vs, the plague is there; *Stollen waters are sweet, &c. But the dead are there, &c.*

4. Their *Pulpits* haue locall and ceremoniall difference. 1. The *Harlot's* is described *verse 14. She sits at the dore of her house, on a seat, in the high places of the Citie.* 1. *Sedet; she sits*: she is got into that inchaunted^f *Chaire*, *Psal. 1.* 2. *at her house*: shee neede not stray farre for customers: *in se turba ruunt luxuriosa, proci*: they come in troupes to her: 3. *at her dore*: shee presents her selfe to the common eye, and would be notable, though not able to answere the shew: 4. *on a Seat: nonit summ locum*: *Vice* knowes her *Seat*; the Deuill is not without

Verse 18.

f Psal. 1. 1.

his *Randemous*: what say you to a Tauerne, a Play-house, a Feast, a May-game? that I say not, an Ordinary: 5. in the Citie. Whoredome, scornes to liue obscurely in the Suburbs: Shee hath friends to admit her within the walles. 6. Nay, in the high places of the Citie: in the largest streetes, populous and popular houses; in *excelsis urbis*: one of the most curious and stately edifices of the Citie.

Thus *Simme* reads not a high-way lecture onely, as among Theeues; nor a Chamber-lecture onely, as among Courtezans; nor a Masse-lecture onely, as among Iesuites, nor a Vault-lecture onely, as among Traitours; nor a Table-lecture onely, as among Humorists; nor a Tap-house-Lecture onely, as among Drunkards; that fetch authoritie from the pot, like *Augustus Caesar*, to tax all the world: but a Citie-lecture, such a one as *Iesabell* read to *Iezreell*: a publike Preaching, her Pulpit being *excelsa ciuitatis*, top-gallant; filling eminent places, with emanant poisons. 2. *Solomons Pulpit* is yet transcendent and aboue it; for it is a Throne; a *Throne of Iuorie, ouerlaid with gold*: such a Throne, as no *Kingdome* could follow it. The Preacher is a King, the Pulpit a Throne; nay, an Oracle: *de Solio rex oracula fundit*. For God gaue him wisedome, yea, such a wisedome, that no man but his Antitype, God and man, did euer excell him.

5 Their *Commissions*. 1. The Deuill gaue *Simme* her errand; guilded her tongue, and poisoned her heart: put a cup of damnation into her hand, and the Sugar of *Temptation* to sweeten it; allowed her for his Citie-Recorder, or his Towne-clarke; and sealed her a commission from Hell; as *Saul* had from the High-Priest, to binde with snares (*Filios Terre*) the Sonnes of Men. 2. But God gaue *Solomon* a celestially *roule to eate*, as to *Ezekiel*; and *touchd his lips with a coale from his owne Altar*;

5 I Kin. 21. 10

h I King. 10. 18

i Verse 20.

1 King. 4. 31.

1 Act. 9. 1.

1 Ezck. 2. 9.

1 Efa. 6. 6.

Altar, as to *Esay*, putting into his mouth (*documenta vite*) the ordinances of eternall life.

God hath set this day before you two diuers *Pulpits*, aduerse *Preachers*, dissonant *Texts*; declares, who speakes by his warrant, who besides it, against it. *Behold*, as *Moses* said, *I haue set life and death before you*, take your choise.

The Dialogue of both the verses present vs with a Banquet: (*conuiuium*, or *conuuium* rather) a Feast, but a Fast were better: a Banquet worse then ⁿ *Iobs* childrens; or the ^o *Dagonals*, of the *Philistins*; (like the *Bacchanals* of the *Mænades*) when for the shutting vp of their stomachs, the house fell downe, and broke their neckes. You haue offered to your considerations, *verse 17.* (supplying but the immediatly precedent word, *Dixit*) 1. The *Inviter*: 2. the *Cheare*. *Solomon* comes after, (as with Salt and Vinegar) and tels you 3. the *Guests*: 4. and the *Banquetting-house*, *verse 18.* *But the dead are there, &c.*

The *Inviter*: It is a woman, *She saith to him*: but that name is too good; for she hath recouered her credit: a woman, as she brought woe to man, so she brought forth a weale for man: *causa delicti, solatium relict*: an instrumentall cause of transgression, and no lesse of Saluation. If you say, she brought forth Sinne without man, so she brought forth a *Sauour* without man: as the ^p *Diuell* tempted her to the one, so the ^q *Holy Ghost* ouershadowed her to the other. This not a woman then, but a *Harlot*, *meretricia mulier*: a degenerate woman, vnwomaned (*et pudore & pudicitia*) of both, modestie and chastitie.

The feast is like to be good when an *Harlot* is the *Hostice*. And sure the *Scriptures* found some speciall parietie, if not identitie betweene these two: not making their names conuertible, which had bene much;

ⁿ *Iob* 1. 19.

^o *Iudg.* 16. 30.

Verse 17.

Verse 18.

^r *Tim.* 2. 14.

Gal. 4. 4.

^p *Gen.* 3. 4.

^q *Luke* 1. 35.

Iosh. 2. 2.

but expressing by one word both of them, which is more; as if it concluded their professions and conditions, names and natures all one, which is most of all. *Impleta in nostris hæc est Scriptura diebus.* Experience hath justified this circumstance. A Harlot then, bids, and feasts, and kils: what other successe can be looked for? If *Dalilah* inuite *Sampson*, ware his lockes; shee will spoile the Nazarite of his hayres: there are many *Dalilabs* in these dayes.

I haue read of many *Inviters* in the holy *Writ*: some good, many indifferent, most euill, this worst of all.

1. Good, *Matth. 22.* you haue the King of *Heauen* a Feast-maker: *Cant. 5.* you haue the Kings sonne a Feast-maker: *Iesus Christ* bids, *Eate oh friends, drinke abundantly, oh beloved, Reuel. 22.* you haue the *Spirit* of glorie a Feast-maker, and an *Inviter* too: *The Spirit and the Bride say, Come.* To this Feast few come, but those that doe come, are welcome: well come in regard of themselues, for there is the best cheare: *Blessed are they that are called to the Marriage-Supper of the Lambe:* welcome, in respect of God, who doth not grudge his mercies.

2. Many indifferent, and inclining to good.

Abrahams feast at *Isaac's* weaning: *Sampsons* at his marriage. The Wedding-feast in *Cana*, where the King of glory was a Ghest, and honoured it with a Miracle, with the * first Miracle, that euer hee wrought.

3. Euill; *Nabals* feast at his Sheepe-hearing; a drunken feast: *Belsazzars* feast to a thousand of his Lords, surfetting with full caroufes from the sacred Boles; a sacrilegious Feast. The *Philistins* feast to the honour of *Dagon*; an Idolatrous feast. *Herods* birth-day-feast; when *John Baptists* head was the last course of the seruice; a bloody feast: *The rich Churles*, a quotidian feast, a voluptuous surfet, all bad.

4. This yet worst of all, the *Harlots* feast, where the Ghests at once:

Matth. 22. 1.

Cant. 5. 1.

Reuel. 22. 17.

* Luke 14. 21.

s Reu. 19. 9.

t Gen. 21. 8.

u Iudg. 14. 10.

* *Primum miraculum affirmatur; quod ex primis non dubitatur.*

a Ioh. 2. 11.

b 1 Sam. 25. 36

c Dan. 5. 2.

d Iudg. 16. 23.

e Mark. 6. 28.

f Luke 16. 19.

once, *comedunt*, & *comeduntur* :) their soules feast on euils, and are a feast to Devils: for whiles men deuoure sins, sins deuoure them, as *Aetion* was eaten vp of his owne dogs. This is a bloody *Banquet*, where no ghest escapes without a wound, if with life: for if *Sinne* keepe the *Reuels*, *Lusts* are the *Iunkets*, *Ebrietic* drinks the Wine, *Blasphemie* sayes the Grace, and *Bloud* is the conclusion.

But allegorically *Sinne* is heere shadowed by the *Harlot*; *Voluptuositas*, (*meretricum meretrix*) the Harlot of Harlots; whose Bawde is *Beelzebub*, and whose *Bridewell* is broad Hell. Wickednesse (*fœminæ generis dicitur*) is compared to a *Woman*: and hath all her senses: *Lust* is her eye to see: *Briberie* her hands to feele: *Sensualitie* her palate to taste: *Malice* her eare to heare: *Petulance* her nose to smell: and (because shee is of the *fœminine* sexe, we will allow her the sixth sense) tittle-tattle is her tongue to talke. This is the common *Hostice* of the world; *Satans* house-keeper, whose doores are neuer shut: *nôlles atque dies patet*, &c. There is no man in the world keepes such hospitalitie, for hee searcheth the ayre, earth, sea, nay, the Kitchen of Hell, to fit euery palate. *Vitellius* searched farre and wide for the rarities of nature; Birdes, Beasts, Fishes of inestimable price; which yet brought in, the bodies are scorned, and onely the eye of this Bird, the tongue of that Fish is taken: that the spoyles of many might bee sacrifices to one supper. The Emperour of (the low Countries) Hell, hath delicates of stranger varitie, curiositie. Doth *Iudas* stomach stand to treason? there it is; hee may feede liberally on that dish. Doth *Nero* thirst for homicides? the Deuill drinks to him in boles of bloud: is *Ieroboam* hungry of Idolatrie? behold a couple of Calues are set before him: hath *Absolon* the Court-appetite, Ambition? loe, a whole Kingdome

5 1 Kin. 12. 28.

2 Sam. 15.

is presented him for a messe, a shrewd baite: *Machiavels* position, *faith-breach for Kingdomes is no sinne*. The Deuill thought this Dish would please CHRIST himselfe, and therefore offered him many kingdomes for a morsell; reseruing this to the last, as the strongest argument of his *Sophistrie*. Doth *Herod* affect Enuie? behold, a Banket of Reuenge, furnished with the murdered corps of thousands, ^h Infants. Doth the rauening mawe of the Pope (ⁱ *Abab-like*) forbear meat, because he cannot get the Vineyard of a Kingdome? or hath hee *bound* himselfe with the spels of diuellish contestations (like those ^k in *Actes*) not to eat or drinke till he hath killed *Paul*? behold, here is wine set before him in a golden cup, (^l *Wine of Abomination*) wherewith whole nations reele: *Locusts* and *Vipers*, pestilent and serpentine poisons, whereof the world laughing dies. Is any Courtier proud? here are piles of *Silkes*: Is any Officer troubled with the itch in his hands? here is *unguentum aureum* to cure it; a messe of bribes. Hath any Gentleman the hunger-worme of Couetousnesse? here is cheare for his diet: *Vsuries*, oppressions, exactions, enclosings, rackings, rakings, pleasing gobbets of auarice. Is any Tradef-man light-fingered, and lighter-conscienced? here is whole feast of *Fraudes*, a table furnished with *Trickes*, conueyances, glossings, periuries, cheatings. Hath any Papist a superstitious Appetite? he is set downe in the chaire of Ignorance, and to him are serued in by *Sorbonists*, *Iesuites*, *Seminaries*, *Loyolists*; a large and lauish feast of *Crucifixes*, vnctions, scrapings, traditions, *Reliques*, &c. And as Cheefe to digest all the rest, yet it selfe neuer digested, *Treason*. For your route of *Epicures*, *Ruffians*, *Roarers*, *Drunkards*, *Boone-companions*, you may know the place easly where these *Kastrils* light, euen at the carkase-feast. Sinne hath
 inuited

Matth. 4. 9.

^h Matth. 2. 16.ⁱ King. 21. 4^k Acts 23. 14.^l Reuel. 17. 4.

inuitd them, and they scorne to be scornefull; hither they come, and euery man hath a dish by himselfe, eate whiles hee blow againe; except their appetites agree in the choise. You heare the *Inviter*.

Let it not passe vs without obseruation, *Satan* is not without his *Factors* abroad: he hath spirits enough of his owne, *my name is Legion*, *Marke 5.* but hee is not content, except he suborne man against man, till (*homo be homini demon*) man a *Iudas* to his friend, woman an *Eue* to her husband. I confesse, he hath many *Setters* of this literall name and disposition; *Harlots*, scarring his *Stewes* (like the lice of *Egypt*) ouer all the world: but I will not restraine his Kingdome to these narrow limits onely, which is not bounded but with the Earth: he that *compasseth it*, and hath such dealings in all Kingdomes, is not without his plotters, and *Intelligencers* in euery corner.

Hee hath superstitious *Seminaries* in the *Countrie*, mercenary periurers in the *Halls*, a long Lane for *Brokers* and *Vsurers* in the *Citie*, and sometimes a dangerous brood of *Iesuites* in forraigne *Courts*, croaking like *Frogs*, euen in their *Pharaohs* Chambers: whilest himselfe roaues on the Sea of this World, like a *Pyrate*, *Cardinals* and *Iesuites* are his *Marriners*, and the *Pope* sits at the *Sterne*: *Antichrist* is his *Steward*, (strange, hee who cald himselfe *Christis* Vicar should be the *Deuils* *Steward*) and hath euer beene faithfull to his Kingdome. Many soules haue they successively sent to people his low world, whiles their owne went also for company. The wickednesse of some *Popes* haue beene monstrous, and almost forbidding all the *Officers* of *Satan* to match them. That if a score of the most prodigious reprobates should be mustred out of *Hell*, it is likely enough, that nineteene of them would be *Popes*; and perhaps to make

Obseruat.

Marke 5.9.

Iob 2.2.

Pfal. 105.30.

vp the twentieth, there would be some strife betweene a Iesuite and a Cardinall.

Rome, is this *Harlots* locall seate, her house, stiled by the *Scripture*, the *Whore of Babilon*; her Doctrines here expressed: *Stollen waters are sweet, and the bread of Secrecies is pleasant*. Waters of *Heresie*, stollen from the ^f Cisternes of *Superstition*. The bread of *Deceit*, moulded by *Error*, and baked in the Ouen of *Tradition*. Wee haue three commune Enemies; as wee are *Men*, the *Diuell*; as *Christians*, the *Turke*; as *professors* of the *Gospell*, the *Pope*: the first hath the two last for his *Factours*: of whom, we pray, *aut conuertantur, ne pereant: aut confundantur, ne noceant*: eyther for their conuersion, to saue themselues; or for their confusion, not to hurt vs. Amongst vs, the *Pope* doth most present mischiefe: § *Peter* tolde **CHRIST**, *Behold, heere are two Swords*; ^h **CHRIST** tolde *Peter*, *Behold, here are the Keyes*: *Peter* layes by his *Swords*, and takes the *Keyes*: the *Pope* now layes by his *Keyes* and fals to his *Sword*: *Oh quantum hic Petrus ab illo?* What difference betwixt the true *Peter*, and his false *Successor*? yet, as if he were *Heauens* Porter, men flocke to him: whom let me appose with that of the *Poet*:

Ecqua tanta fuit Romam tibi causa videndi?

What foolish winde blowes you to *Rome*?

He hath infinite pettie stales, to tempt men to sinne, whom he hath officed for *Bidders* to this *Feast*. Will you take a short muster of some of his *Inviters*, *organa iniquitatis*, enginers, *bidders* to this *Basket of wantie*: they haue all their feuerall stands.

1. In the *Court*, he hath set *Ambition*, to watch for base mindes, that would stoope to any secure villanie for preferment; and to bring them to this *Feast*.

This

^f Ier. 2. 13.

§ Luke 22. 38.

^h Matth. 16. 19

This attempt can tempt none but the base, the Noble spirit can not be so wrought vpon: this is a principall Bidder.

2. In *Foro*, at the *Hall* gates, hee sets Inviters, that becken contention to them, and fill the world with broiles. I meane neither the reuerend Iudges, nor the worthy Councillors, nor the good Attorneys; but the Labels of the Law: *Sollicitors* indeed, for they are a solicitation to our peace: Petty-foggers, *Satans* fire-brands, and mortall things; *which he casteth abroad, to make himselfe sport*: but they do more hurt amongst the Barley, the Commons of this Land, then *Sampsons Foxes* with the fire at their tailes: Oh, that they were shipped out for *Virginia*; or (if they would trouble so good a Soile) into some desart, where they might set Beasts together by the eares, for they can not liue without making broiles.

3. *Pride* is another Bidder, and shee keepes a shop in the *Citie*: You shall finde a description of her *Shop*, and take an Inuenty of her Wares, from the Prophet, *Esa. 3. The tinckling ornaments, the Cawles, and the Moon-tires, &c.* Shee sits vpon the Stall, and courts the Passengers with a *What lacke ye?* Nay, besides her *Person*, she hangs out her *Picture*; a picture vnlike her selfe, though shee not vnlike her picture; all paint. Infinite trafique to her, but with the same lucke and successe, that the visitant beasts came to the sicke Lion: *Vestigia nulla retrorsum*: or at best, as the runners to *Rome*, that returne with shame and beggerie.

4. Ingrossing is another *Inviter*; and hath a large walke: sometimes he watcheth the landing of a Ship: sometimes he turnes whole loads of Corne besides the market. This *Bidder* preuailes with many a Citizen, Gentleman, Farmer, and brings in infinite guests: the Deuill giues him a letter of Mart for his *Pyracie*.

Common
Barretours.
Prou.

Iudg. 15. 5.

Esa. 3. 18. &c.

5. Briberie is an officious fellow, and a speciall bidder to this Feast. Hee inuites both forward and froward: the forward and yeelding, by promises of good cheare: *secunda dies*; that they shall haue a faire day of it: the backward honest man, by terrours and menaces, that his cause shall else goe West-ward: (indeed it goes to *Westminster*.) Yea, with pretence of Commiseration and Pittie; as if the conscience of their right did animate them to their cause: thus with a shew of *Sanctimonie*, they get a *Saints* money: but indeed (*argentum facundum, argumentum facundum*) there is no perswasion more patheticall, then the purses. Briberie stands at the staire-foot in the robes of an Officer, and helps vp Iniurie to the place of Audience: thus *Iudas* his Bag is drawne with two strings, made of Silke and Siluer, Fauour and Reward.

All Officers belong not to one Court: their conditions alter with their places: there are some, that seeme so good, that they lament the vices, wherevpon they yet inflict but pecuniary punishments. Some of them are like the Israelites, with a Sword in one hand, and a Trowell in the other, with the motto of that old Embleme, *In utrumque paratus*: as the one hand dawbes vp Iustice, so the other cuts breaches of diuision. They mourne for Trueth and Equitie, as the sonnes of *Iacob* for *Ioseph*, when themselves solde it: they exclaime against pœnall transgressions. So *Caius Gracchus* defends the Treasurie from others violence, whiles himselfe robbed it: so the Pindar chafes and sweares to see Beastes in the Corne; yet will pull vp a stake, or cut a Teather, to finde supply for his pinfold: so *Charles* the fifth was sory for the Popes durance, and gaue orders of publike prayers for his release, yet held him in his owne hands prisoner.

6. *Faction* keeps the *Church*, and inuites some vaine glorious *Priests* to this Feast: *Schisme and Separation*, like a couple of thornes, pricke the *Churches* side, wound our *Mother*, till her heart bleedes: All *Seminaries of Sedition* are *Sathans* speciall Factours.

7. *Riot* is his *Inviter* in a *Tauerne*: hee sits like a young *Gallant* at the vpper end of the *Table*, and drinckes so many and so deepe healthes to the absent, that the present haue no health left them. This is a frequented *Inviting* place, that I say not, the Feast it selfe. *Couetousnesse* often is the *Holt*, *Ebrietic* drinckes the liquor, *Swearing* keeps the reckoning, *Lust* holds the dore, and *Beggery* payes the shot.

8. *Oppression* hath a large circuit, and is a generall *Bidder* to this banquet. This *Factour* hath abundance of the *Diuels* worke in hand: hee vntiles the houses of the poore, that whiles the stormes of *Vsurie* beate them out, hee may haue peaceable entrance: hee ioynes house to house, as if he was straitened of roome; tell him from mee, therets roome enough for him in hell.

There are infinite swarmes of *Inviters* besides, which runne like vagabonds on the *Diuels* errand, with *Salutem's* in their mouthes; as *Judas* to *Iesus*, all haile; but it proued a ratling salutation, for *Deaths* storme followed it: all these declare to vs the bankets præparation. Infinite among our selues; *Rome* offers vs more helpe: but wee answere them, (as *Octavian* did of the *Crowe*: (*Satis istarum auium habemus domi.*) We haue enough of these brides at home: they are all *Messengers* of our wracke, *Porkpoces*, premonishing a tempest; *Vsurers*, *Brokers*, *Vagrants*, *Ruffians*, *Blasphemers*, *Tiplers*, *Churles*, *Wantons*, *Pedlers* of pernicious wares; *Seminaries*, *Incendiaries*, *Apostates*, *Humorists*, *seditionous* troublers of our peace: you may perceiue
100
that

that our Winter's busie, by the flying abroad of these wild-geese. All are *Bidders*.

Vse.

Rom.8.

These Instruments of Tentation cannot hurt vs, except wee be enemies to our selues. They doe their worst: *Vertig^o, in meliora deus*: God turnes all to our best. Like wandring *Planets*, they are caried with a double motion, (*Suo & primo mobili*:) with their owne, and a superiour mouer. By their owne, which though (*non sine errore; tamen sine terrore*) wandring, and stalking with bigge lookes, yet are not so feared as they expect.

2. By the *First* and *Great Moners*, which ouer-rules them with a violent hand. Perhaps they exercise vs with tentations, as *Asour* did *Israell*; but the worke done, the rod is throwne into the fire: they are but rubbish to scowre the *vessels of Gods house*; Apothecaries to minister vs bitter drugges, not able to put in one dram more then *God* our Phylitian prescribes; Shepherds dogges with their teeth beaten short, to hunt vs to the sheepfolds of peace. In all their workes, the villanie is their owne, the vertue Gods: (as in Christs betraying, *Opus dei redemptio, opus Iudae proditio.*) If wee thinke, they flourish too long, let vs satisfie our selues, with *Iob* and *Danid*; that (*Subito ad Inferos*) *They goe suddenly downe into the pit*. So the Poet propped vp his tottering hæsitations, with this conclusion.

Esay. 10. 5. with
Esay. 14. 25.

Iob. 21. 17. 30.
Psal. 73. 19.

Claudian.

*Absoluit hunc tandem Ruffini panatumultum,
Absoluitq; deos.*

In the end, God cleares his Iustice from any imputation, by turning the workers of wickedneise into hell.

2.

Do not thinke, because I haue held you long with the *Bidders*, that I meane to forestall you of the Banquet: behold, I haue brought you now to the Feast, such as it is: *Stollen waters are sweet, and the bread of secrecies is pleasant*. Thus it is in grosse; to cut it vp, and

and serue it in, in several dishes; you haue. 1. A prescription. 2. A description. 3. An ascription. 1. A prescription of their essences. 2. A description of their natures: 3. An ascription of their qualities. *Que, quanta, qualia.*
 1. The Iunkers are prescribed, *qua sint*, of what kinde they are: *Waters, Bread.* 2. They are described *quanta sint*, of what propertie, vertue, nature; *Stollen, Secret.* 3. They are ascribed to, *qualia sint*, of what operation, rellish, or qualitie; *Sweet, Pleasant. Stollen waters, &c.* Thus haue you their quidditie, their quantitie, their qualitie. This is the *Banquet (lautum, latum)* daintie and cherishing: cheape, for it is stollen; delightfull, for it is sweet. We will ascend to view this Feast (not to feed on it) by the stayres and degrees of my Text. You haue. 1. *waters.* 2. *stollen.* 3. *sweet.* So you haue. 1. *Bread.* 2. *eaten in secret.* 3. *pleasant.* Of them all first literally and morally, then doctrinally.

Waters: Not the ^a *waters* that the spirit moued on at the creation, the *first waters*; nor the waters ^b of *Regeneration*, moued by the same spirit, *sanctifying waters*: nor the ^c *waters of Bethesda*, stirred by an *Angell*, salutare and medicinall waters: nor the ^d *waters issuing from under the threshold of the Sanctuarie*; *preseruatine waters.* But the bitter *waters* of ^e *Marah*, without the *sweet wood of Grace* to season them. ^f *Waters of Trouble*, from which *Dauid* prays for deliuerie. *Tumultuous waters*: ^g *Waters* that turne into blood: *bloodie waters.* ^h *Waters of Tribulation*, to them that digest it; though *waters* of *Tirillation*, to them that tast it: much like our hote waters in these dayes; strange chemicall extractions, *quintessences* of distilled natures: *Viscera, ne dicam, mysteria Terra:* The bowels, nay the mysteries of Earth, good and happy in their opportune and moderate vse; but wretched in our misapplied lustes; to turne the blood into fire, and to fill the bones with luxurie; not to make

^a Gen. 1. 1.^b Esay. 44. 3.^c Ioh. 5. 4.^d Ezek. 47. 8.^e Exod. 15. 25.^f Psal. 144. 7.^g Exod. 7. 17.^h 2 Sam. 22. 17.

make nature swimme in a riuer of delights, but euen to drowne it.

Waters; neither Succourie nor Endiue, &c. no refrigerating *waters*, to coole the Soules heate, but *waters* of inflammation: *Spaines Rosa solis*, water of *Inquisition*: *Tyrones Vsquebah*, water of *Rebellion*: *Turkey's Aqua fortis*, a violent and bloodie water: *Romes aqua inferna*, a *superstitious water*; stilled out of *Sulphure and Brimstone*, through the *Lymbeck of Heresie*. Oh! you wrong it: it is *aquavite*, and *aqua coelestis*. Let the operation testifie it: it is *aqua fortis*, *aqua mortis*. *Vinum Barathri*: the wine of hell: no poysons are so banefull: It tastes like honey; but if *Ionathan* touch it, hee will endanger his life by it. These are wretched *waters*, worse then the moorish and Fennieriuers, which (the Poets faine) runne with a dull and lazie course: *tranquilla alta*: streames, still at the top, but boyling like a Cauldron of moulten Lead at the bottome: *Phlegeton*, & *Pyriphlegeton* (*ignita et flamminea vnda*) were meere fables and toys to these *waters*: they are truculent, virulent, obnoxious *waters*, deriued by some filthy guttures from the *mare mortuum* of Iniquitie.

The Pope hath waters, not much vnlike these of the *Diuels Banket*. *Holy-waters*; holy indeede, for they are coniured with a holy exorcisme, saith their Massebooke. Of wonderful effects; either sprinkled outwardly, they refresh the receiuer, as if his head was wrapped with a wet clowt in a colde morning; or drunke downe, they are powerfull to cleanse the heart, and scowre out the Diuell. Oh, you wrong *Romes* holy water, to thinke it the *Diuels* drinke; when the pro-uerbesayes, the *Diuell loues no holy water*: yes, hee will runne from it, as a mendicant Fryer from an almes! To speake duely of it; it is a speciall riuer of hell, and drownes more, then euer did the *red Sea*, when it swallowed

1 Sam. 14 43.

Exod. 14.

lowed an whole Armie of the *Egyptians*. Why, but *holy-water* is a speciall rancome to free soules out of *Purgatorie*; and digged out of the fountaine of *Scripture*. *Asperges me, Domine, Hyssopo: Thou shalt sprinkle me, oh Lord, with Hyssope*: (for so their translation hath it:) the sense of which place, is, saith the *Romist*; that the Priest must dash the graue with a holy-water-sprinkle: for you must suppose, that *Dauid* was dead and buried when he spake these words, and his soule in *Purgatorie*. It is added that *Dives* desired in hell, *a drop of water to coole his tongue*: Oh then, how cooling and comfortable are the sprinklings of these waters on the graues of the dead. But if they can speake no better for them, they will proue some of these waters, here serued in at *Sinnes banket*: for if Antichrist can make a man drunke with his *holy-water*, hee will swallow all the rest of his morsels with the lesse difficultie.

These then are the waters; not the water of *Regeneration*, wherein our Fathers and we haue beene baptised: nor the waters of *Consolation*, which make glad the *Citie of God*: nor the waters of *Sanctification*, wherein Christ once, the *Spirit of Christ*, still, washeth (the feete) the affections of the *Saints*. Not the *Hyblean Nectar* of heauen, whereof, he that drinkes, shall neuer^a thirst againe: nor the^b waters of that pure *Riuer of life*, cleare as *Christall*, proceeding out of the *Throne of God*. But the lutulent, spumy, maculatorie waters of *Sinne*; either squeased from the spungie cloudes of our corrupt natures, or surging from the contagious (vaines of hell) springs of *Temptation*.

I might here blab to you the *Diuels secrets*, and tell you his riddles, his trickes, his pollicies; in that he calls *Sinnes, Waters*, and would make his guests beleue, that they wonderfully refresh; but I referue it to a fitter place: the *Sweetnesse* shall carrie that note from the

Psal. 51.7.

Luk. 16.24.

^a Ioh. 4.14.

^b Reuel. 22.1.

waters, I will contract all to these foure obseruations; as the Summe of that I would write of the *waters*, not^d on the waters; I haue better hope of your memories.

1. The preferment of *waters* at *Sathans Banquet*. 2. The Diuels pollicie in calling *Sinnes* by the name of *waters*. 3. The similitude of *Sinnes* to *Waters*. 4. The pluralitie and abundance of these *waters*.

Water is here preferred to *Bread*; for lightly *Sinnes* guests are better drinkers then eaters; they eate by the *Gomer*, and drinke by the *Epha*: Indeede; a full belly is not of such dexteritie for the Deuils employment, as a full braine. *Gluttonie* would goe sleepe, and so doe neither good nor harme: *Ebrietie* hath some villanie in hand, and is then fitted with valour, the drunkard is an *Hercules furens*: he will kill and slay: how many doethat in a *Tauerne*, which they repent at a *Tiburne*? you will say, it is not with drinking water: yes, the *Harlots waters*, (such as is serued in at the *Deuils Banquet*;) mixt with rage and madnesse. Water is an Element, whence humiditie is deriued: the sap in the Vine, the iuyce in the Grape, the liquiditie in the Ale or Beere, is water: Indeede sometimes *Neptune* dwels too farre off from *Bacchus* dore; and the water is mastred with additions: yet it may (alienate the proper tie) not annihilate the nature and essence of *water*: water it is still, though* compounded water: compounded in our drinckes, but in wines, deriued, (*a primis natura per media*) not extinguished in the being, not brought to a nullitie of waters. Drinkethen, *bibendum aliquid*, though the *Harlot* giues it a modest and coole name, *waters*, is the first dish of the *Deuils Banquet*. The first entertainment into this *Appy forum*, is with the *three Tauerne*s; not so much a drunkennesse to the braine, as to the conscience. There is a^a *Drunkennesse*, not with wine: there is a staggering not with strong drinke.

^d *De aquis, non super aquas.*

Obseruat. 1.

Exodus 36.

* The foure mother-elements alter one into another: earth to water, water is rarified into ayre: ayre refined, &c and so backe againe: *Inde retro redeunt, idemq; rextitur ordo.*

Metam. 15.

Act. 28. 15.

^a *Esa.* 29. 9.

drinke. The Deuill begins his Feast with a health, as *Belsazzar*, whatsoeuer the vp-shot be. He propounds the water, and he propines it; hee will not giue them worfe then he takes himselfe. As *Iupiter*: is said, to haue at his Court-gate two great *Tunnies*; whereof they that enter must first drinke; and himselfe begins to them.

Iupiter Ambrosia satur est: est Nectare plenus.

Intemperance is the first dish to be tasted of: it is (if not *principalis*, yet, *si ita dicam, principalis*) if not the prime dish, yet the first dish: *Satan* must first intoxicate the braynes, and extinguish the eye of reason; as the Thiefe that would rob the house, first puts out the Candle. Vnderstanding is first drowned in these waters: * *Riot* iustles, and the *Wit* is turned besides the Saddle. The *Sonnes* of the *Earth* would not so doate on^b the *Whore of Babilon*, if the wine of her Fornication had not made them drunke: the ghests heere^c rise early to the wine: it is the first seruice; and are indeede (as the Apostles were slandered)^d *nine-of-clocke Drunkards*: * *The day* would be without his *sufficient sorrow*, actiue and passiue mischiefs, if the morning wine should not enflame them. They that are daily guests at the *Deuils table*, know the fashions of his Court; they must be drunke at the entrance. It is one of his lawes, and a *Physicke-bill* of hell, that they must not wash, till they haue drunke. These *Waters* are to be applied inwardly first, and once taken downe, they are fitted to swallow any morfell of damnation that shall afterwards be presented them.

Water was the first drinke in the world, and *Water* must be the first drinke at the *Deuils Banquet*. There is more in it yet: The Deuill shewes a trick of his wit in this title, *Water* is a good creature, and many coelestiall things

Dan. 5.

Perf.

Non principalis
a Principe; sed
principalis a
principio.

* *Acrasia* praet.
Acrisia sequi-
tur.

^b Reuel. 17. 2.

^c Esay. 5. 11.

^d Act. 2. 13. 15.

^e Math. 6. 34.

Obseru. 2.

Matth. 3. 11.

things are shadowed by it. 1. It is the element, where-
in wee were baptised. 2. And dignified to figure the
grace of the holy Spirit. Yet this very name; must be
giuen to Sinne. Indeede I know, the same things are
often accepted in diuers senses, by the language of
Heauen. Leauen is est-soones taken for hypocrisie, as in
the Pharises: for *Atheisme*, as in the *Sadduces*: for
Profanenesse, as in the *Herodians*. And generally for
f Sinne, by Paul, 1 Cor. 5. Yet by Christ, for g grace.
Luke. 13. God is compared to a Lyon: Amos. 3. And
Christ is called the Lyon of the Tribe of Iudah. Apocal. 5.
And the Deuill is called a Lyon. A roaring Lyon, &c.
1. Pet. 5. Christ was figured by a Serpent. Ioh. 3: And to
a Serpent is Satan compared. 2 Cor. 11. Stones are taken
in the worst sense, Matth. 3. God is able of these stones to
raise, &c. Stones in the best sense: 1. Pet. 2. Liuing stones:
and Christ himselfe, the head stone of the corner. Psal. 118.
Be like children, saith Paul; and not like children: be
children in simplicitie, not in knowledge. Graces are called
Waters; so here vices; but the attribute makes the diffe-
rence: Those are liuing Waters, these are the Waters of
death. The Deuill in this playes the *Machiauell*; but I
spare to follow this circumstance here, because I shall
meete it againe, in the next branch; *Bread of secrecies*.

f 1 Cor. 5 7.

g Luk. 13. 21.

Amos. 3. 8.

Reuel. 5. 5.

1 Pet. 5. 8.

Ioh. 3. 14.

2 Cor. 11. 3.

Matth 3. 9.

1 Pet. 2. 5.

Psal. 118. 12.

Obseru. 3.

Sinnes may in some sense be likened to waters; yea,
euen to waters in the Cup, for to waters in the Sea, they
are most like; The one drownes not more bodies, then
the other soules. They know the danger of the Sea,
a that prosecute their businesse in great waters: they might
know the hazards of Sinne, that faile in the Devils
Barge of luxurie: I may say of them both with the *Poet*.

a Psal. 108. 23.

Digitis à morte remoti
quatuor, aut septem, si sit latissima adâ.

They are within foure or seauen Inches of death: how
many soules are thus shipwrackt? how many weepe
out

out a *De profundis*, that would not sing the songs of *Syon*, in the Land of the living! they forgot *Ierusalem* in their mirth, and therefore sit downe and howle by the waters of *Babell*: but these, here, are Festiuall, not Marinall waters.

1. *Water* is an enemy to digestion; so is *Sinne*, clogging the *memorie* (the soules stomach) with such crudities of vice, that no sober instructions can be digested in it: especially *Waters* hurt digestion in these cold Countries, naturally cold, in regard of the Climate, but spiritually more cold in deuotion, *Frozen up in the dregs of Iniquitie*. Surely many of our *Auditors* drinke too deepe of these *Waters*, before they come to *Iacobs Well*: our *Waters* of heauenly doctrine will not downe with them. The *Waters* of sinne so put your mouths out of tast, that you cannot relish the *Waters of Life*: they are *Marah* to your palates. It seemes, you haue beene at the *Devils Banquet*, and therefore *thirst not after righteousnesse*. The Cup of the old *Temptation* hath filled you: you scorne the Cup of the *New Testament*. If you had not drunke too hard of these *Waters*, you would ^a *aske Christ for his living Water*: but *Achan* hath drunke cursed Gold, when hee should come before *Iosuah*: *Gehesi* hath drunke Bribes, when hee should come to *Elisha*. No maruell if you sucke no Iuyce from the *Waters of God*, when you are so full and drunken with the *Waters of Sathan*.

2. *Water* duls the braine, and renders the spirits obtuse and heanie: It is an enemy to literature, saith *Horace* merrily: *Who in a Rithme rehearſes,*

That water drinkers neuer make good Vearſes.

Wee haue no skill in the himnes of the spirit, no alacritie to praise God, no wisdome to pray to him: why? wee haue drunke of these *stollen waters*. The chilling and killing colde of our Indeuation, the

Similarities of
sinnes to wa-
ters.

Iohn 4.

Matth. 5.

^a Ioh. 4. 10.
Ioh 7.

2 King. 5.

*Carnina non
scribuntur aquae
potabilibus.*

morose and raw humours of our vncharitablenesse, the foggy, dull, stupid heauinesse of our *innincible ignorance*, shew that wee haue beene too busie with these *Waters*, nothing will passe with vs, but rare and nouell matters, (*Ieiunus raro stomachus vulgaritatemnit*) and in these, we study to admire the garbe, not to admit the profit.

Hor. Ser. 2.

Acts 2.3.

Matth. 3.11.

3. Wee finde *Grace* compared to *Fire*, and *gracelesnesse* to *water*: the *Spirit* came downe on the *Apostles* in the likenesse of *fire tongues*, at the day of *Pentecost*: and *John Baptist* testifies of *CHRIST*, that hee should *Baptise with the Holy Ghost, and with Fire*. The spirit of sinne falls on the heart like a cold dew.

It is implied, *Reuel. 3.15.* that zeale is *hote*, wickednesse *colde*, neutrallitie *like-warme*. *Fire* is hot (and drie) *Water* is cold (and moyst) prædominantly, and in regard of their habituall qualities: so zeale; is 1. *hote*; no incendiary, no præter-naturall, but a supernaturall heate; equally mixed with Loue and Anger: such was *Elias* zeale for the *Lord of Hostes*; he could not be cold in this life, that went vp in *Fire to Heauen*.

2 King. 2.11.

2. *Drie*: not like *Ephraim*, a *Cake baked on the one side*, but crude and raw on the other: no, the heate of zeale hath dried vp the moisture of *prophanenesse*. But *wickednesse* is 1. *colde*, a *gelid* nature, a *numnesse* in the *Conscience*: that, (as when the Ayre is hottest, the Springs are coldest, so) when the *Sunne* of *Grace* warmes the whole *Church*, is yet shaking of an *Ague*; nay, and will not creepe (like *Simon Peter*) to the *fire*.

2. *Moyst*, not (*succus & sanguinis plenum*) full of iuyce and sappe; but *sinne* runnes like a colde rheume ouer the *Conscience*. This metaphor followes *Saint Paul*, *Quench not the Spirit*: wherein hee fully iustifies this circumstance, forbidding the *water* of impietic, to quench the fire of *Grace*.

1 The. 5.19.

Here

Here then see the impossibilitie of vnitng the two contrary^b natures in one conscience, as of reconciling *Fire* and *Water* into the same place, time, and subiect. If sinne keepe court in the Conscience, and sit in the *Throne* of the *Heart*, *Grace* dares not peepe in at the gates; or if it doth, with colde entertainement. I haue heard report of a generation of men, that carry *Fire* in the one hand, and *Water* in the other: whose conuersation mingles (*Humentia siccis*) Wet and Drie together, like the *Syriphian* Frogs in *Pluy*, whose challenge was, *mibi terra lacusq;*, I haue Land and Sea for my walke: but alas, if the *water* be true *water* of *sinne*, belecue it, the *Fire* is but a false fire, the blaze of hypocrisie: but the *Hermite* turned his guest out of doores for this tricke, that hee could warme his colde hands with the same breath wherewith hee cooled his hot pottage.

4. *Water* is a baser Element, and I may say, more elementary, more mixt, and as it were Sophisticate with transfusion: *Fire* is in the highest Region, the purest Element, and next to Heauen: this is the seate of grace, (*non inferiora secuta*) scorning the lower things. *Sinne* is (like *water*) of a ponderous, crasse, grosse, stinking, and sinking nature. They that haue drunke the ^c*Cup of slumber*, had need to be bidden *Awake, and stand vp*; for they are sluggish and laid: ^d*Grace* (though in the Orbe of *Sinne*, yet) hath her conuersation in Heauen, and (*cor repositum, ubi praemium depositum*) her heart laid vp, where her loue and treasure is: her motto is, *non est mortale quod opto*. She hath a holy aspiration, and seeketh to be as neere to God as the clogge of flesh will let her. *Sinne* is like *water*, though raging with the surges and swellings, and onely bounded in with Gods *non ultra*, here *I will stay thy proud waues, yet deorsum ruit*: whiles these waters swimme

^b Holinesse
and Wicked-
nesse.
² Cor. 6. 14.

^c Esa. 51. 17.

^d Phil. 3. 20.

Psal. 104. 9.

swimme in the heart, the heart sinkes downe like a stone, as *Nabals*.

5 Philitians say, that *water* is a binder: you may apply it, that men in these dayes are terrible water-drinkers: for the times are very restrictiue: you may as well wring *Hercules* Clubbe out of his fist, as a penny from auarices Purse. Mens hearts are costiue, to part with any thing in *pious vsus*: their hands clutch't, dores shut, purses not open: nay, the most laxatiue prodigals, that are lauish and letting-flie to their lusts, are yet heart-bound to the poore. It is a generall disease procured be these *waters*, to be troubled with the griping at the heart. Such were the *Kine of Basban*, soluble to their owne lusts, *bring, let vs drinke*: bound vp, and strait-laced to the poore: not refreshing, but *oppressing*, not helping but *crushing the needy*: they *greeue not for Ioseph*; nay, they *greeue Ioseph*. These *Kine* are dead, but their *Calues* are in *England*, abundantly multiplied. These are not the dayes of peace, that *turne Swordes into Sickles*; but the dayes of pride, wherein the Iron is knocked off from the plough, and by a new kinde of *Alchymistrie* conuerted into plate. The Farmers pamefulnesse runnes into the Mercers Shop, and the toyling Oxe is a sacrifice and prey to the cunning Foxe, all the racked rents in the Country will not discharge the Bookes in the Citie.

Great men are vnimercifull to their Tenants, that they may be ouer-mercifull to their Tendents; that stretch them as fast as they retch the others. The sweat of the labourers browes is made an ointment to supple the ioynts of Pride. Thus two malignant Planets raigne at once, and in one heart, *costiue* couetousnesse, and loose lauishnesse: like the Serpent *Amphisbæna*, with a head at each end of the body, who, whiles they strue which should be the Master-head, afflict the whole

Though no Element is simply heauy but Earth, yet Water is comparatively heauy.

e Amos 4. 1.

f Amos 6. 6.

Plin.

whole carkafe: whiles Couetise and Pride wraastle, the Estate catcheth the fall. They eate Men aliuie in the Countrey, and are themselues eaten aliuie in the Citie: what they get in the Hundreth, they loofe in the Sheere: *Sic præde patet esca sui*: they make themselues plump for the prey; for there are that play the robbe-theefe with them: *Unius compendium, alterius dispendium*: if there be a winner, there mult be a loofer: *Serpens Serpentem deuorando fit Draco*: Many Landlords are Serpents to deuoure the poore, but what are they that deuoure those Serpents? Dragons. You see what monsters then, vsurious Citizens are. Thus whiles the Gentleman and the Citizen shuffle the Cardes together, they deale the poore Commons but a very ill game. These are the similitudes. I could also fit you with some discrepancies.

1. *Waters* mundifie and clense, these soile and infect: the Conscience growes more speckled by them, till men become not onely spotted, but spots, as *Lucan* sayd of the wounded body, *totum est pro vulnere corpus*, the whole body was as one wound.

2. Adde, that *waters* quench the thirst, and coole the heate of the body, but these *waters* rather fire the heart, and inflame the affections; puffe the *Splene*, which swolne, all the other parts pine and languish into a Consumption: the heart is so blowne with lustes that all the graces of the soule dwindle like blasted Impes: these are (*aque soporifere*) *waters of slumber*, that cast the soule into a dead sleepe, whiles the Deuill cauterizeth and seares vp the Conscience.

3. Wee say of *water*, it is a good Seruant, though an ill Master: but wee cannot apply it to *Sinne*; it is not good at all: indeed lesse ill, when it *serues*, then when it *raignes*: if this false Gibeonite will needs dwell with thee, set him to the basest Offices. So *Israel* kept

Et teris, et teritur.

The dissimilitude of sinnes to waters.
Non maculati, sed macule.
Iude 12.

in some Canaanites, lest the wilde Beasts should come in upon them: our infirmities and mastered sins haue their vse thus, to humble vs with the sense of our weakenes; lest the furious beasts of pride and securitie, breake into our freeholds. But sinne of it selfe is good neither Egge nor Bird, neither in Root nor Branch, neither Hot nor Cold, neither in the Fountaine nor in the Vessell.

Obseru. 4.

The pluralitie of these waters prolongs and determines my speech: their nature is not more pernicious then their number numerous: *indefinita locutio, infinita turba*: an vndefined word, an vnconfined number. If there were but one cup alone, it would cloy; and satiate, and procure loathing, (as euē *Manna* did to *Israell*) therefore *Satan* doth diuersifie his drinckes, to keepe the wicked mans appetite fresh and sharpe. If he be weary of one sinne, behold, another stands at his elbow: hath *Diuēs* din'd? hee may walke vp to his study, and tell his Money, his Bags, his Idols: or call for the Key of his Wardrobe, to feede his proud eye with his Silkes: for (*Diuitia & delicia*) Riches and Pleasures serue one anothers turne. If *Nabal* be weary of counting his Flockes, or laying vp their Fleeces, he may goe and make himseife drunke with his sheep-shearers. Hence it is that (*ex malis moribus oriuntur plurimae leges*) to meet with the *multiplicitie* of sinnes there is required a *multitude* of lawes; as when Phisitians grow rich, it is an euident signe of an infected Common-wealth. Sinne stood not single in Gods view, when hee threatens so fearefull a punishment; as the whole Booke (again) can not match it. *Therefore the Land shall mourne, and every one that dwelleth therein shall languish, with the beasts of the Field, with the Fowles of Heauen; yea, the Fishes of the Sea also shall be taken away:* an vniuersall vastation: but as *1.* priuately, there was no *Truth*, yet if there had bene *Mercy*: nay, no *Mercie*:
some-

Plato.

Hosc. 4. 3.

Verse 1.

somewhat yet, if Knowledge had stood constant : no Knowledge in the Land. So 2. positiuely, there was Swearing: can swearing be without lying? no, *lying* too: is the tongue alone set on fire at the Devils Forge? no, the hand is also a firebrand of Hell; *Killing*, *Stealing*, *Adulterie* ioyne their forces: and to giue testimonie against their singularitie, *Blood toucheth blood*. How should reprobates else fill up the measure of their sinnes? Thus when the vngodly haue eate and drunke, they may rise up to play.

Will you descend to personall instances? loe, *Indas* is new come from this *Banket*; giue him a vomite, and what lyes on his stomach? *strange waters*, and abundance of them: behold, the *Spanish* waters of *Pride*, the *Romish* waters of *Treason*, the *Italian* waters of *Murder*, the *Iewish* of *Hypocrisie*, the *Turkish* of *Theeuerie*, the *Grecian* of all *Villanie*: aske *Mary Magdalene* what varietie was at this *Banket*, she will tell you of seauen Viols, seauen Devils; you may heare another tel his name, *Legion*. Bidde *Absolon* giue you a *Tauerne-bill*, or short Inuentorie, of these *waters*, and hee will read you; *In primis* the swelling *waters* of *Pride*. *Item*, the surfering *waters* of *Luxurie*. *Item*, the scalding *waters* of *Adulterie*. *Item*, the red *waters* of *Bloodinesse*. *Item*, the blacke *waters* of *Treason*; and for the shot, aske him the totall summe of the *Bill*, and hee will tell you *Damnation*. If sinnes be thus familiarly linked in one man, how doe they tune in a Consort? how agree they in Companie? nothing better; not a Broker and a Pawne, not a deare yeere and a Cormorant. Hence Christ cals the way to *perdition*, the *broad way*. You can not stirre a foot in the great Road to the Citie of Hell, *Pluto's Court*, but you meet sinnes in throngs; vanitie is the largest and most beaten thorow-fare of the world. Some double in their companies, some treble, some troupe, none goe single.

Verse 2.

Iam 3.

1 Cor. 10. 7.

Matth. 7. 13.

Ecclef. 4. 10.

Rom. 13. 13.

Ier. 23. 10.

Ier. 2. 13.

Phil. 3. 19.

Gal. 5. 26.

Amos 1. 3. 6. &c

I Ioh. 2. 16.

Gal. 5. 19.

Va soli: if one sinne were alone, it would be easily vanquished. The Deuill knowes that (*vis unita forrior*) collected strengths are vnconquerable: and therefore driues his waters so, that (*unda super aduenit unda*) onewaue seconds the former. 1. Sometimes they goe like Beasts, by couples, *Rom. 13. Ryot and Drunkennesse, Chambring and Wantonnesse, Strife and Enny. Ierem. 23. Adulterie and Oathes: and Ierem. 2. My people haue committed two euils, &c.* 2. Sometimes they daunce in *Triades*, by threes, *Phil. 3. Gluttonny, Pride, Couetousnesse, Gallat. 5. Vaineglory, Pronocation, Malice, Amos 1. For three transgressions and for foure, &c.* If there bee not rather a great number meant: Saint *Iohn* abridgeth all the vanitie of the world into a triplicite: *All that is in the world, the lust of the flesh, the lust of the eyes, the pride of life.* This is the *Trinitie* the world doth worship: *Hac tria pro trino Numine mundus habet.* 3. Sometimes they come by whole heards and droues, like the Host of the *Aramites, Galat. 5.* you may read them mustred vp: *Adulterie, &c.*

Thus I haue shewed you the multiplicite of these waters: what remaines, but that the same fire of Gods Altar, that hath enlightened your vnderstandings, doe a little also warme your consciences? I should preuent the methode of my Text, if I should yet shew you the direfull, dismall operation of these waters: yet somewhat I must say to make you loath them. As Captaines prouoke their Souldiours, *Per verbum vocale, per semivocale, per mutum*: By vocall speeches, semivocall Drummes and Trumpets, mute Ensignes: so God disswades you from these waters. 1. By his words; *Vina et viuifica voce*; A liuing and enliuing word: either in the *Thunders of Sinai*, or *Songs of Syon*, which the Word incarnate hath spoken. 2. Or by his semivocall

vocall writings: for at the beginning God talked with man by himselfe; but after, finding him estranged from his Creator, he sent him his minde in writing: And this hee makes founding by his Ministers. 3. Or by his dumbe Ensignes, wonders, terrours, Iudgements vpon the louers of these waters.

Trust not too much to these waters: they are not so virtuell, as the described *Inviters*, the Devils Prophets tell you. *Sathan* had long since his *Water-Prophets*: such were the Oracles *Colophonium* and *Bronchidicum*: wherein one by drinking of waters, the other by receiving the fume of waters, fore-tolde future things. *Porphyrie* obserues that antiquitie, called them *μωρω*, *Madnesse*; but the error and impudence of succeeding ages *μωρεια*, *Diminations*. These were the *Priests* of *Bacchus*, welcome to the world, as those would haue beene to *Israell*, that *Prophecie of wine and strong drinke*. Men heare of strange fountaines (famoused for wondrous cures) and runne straitethither. The Deuill is a juggler, and would make men beleue, that if they drinke at his *fountaine of Idolatrie*, they shall haue good lucke after it: (hee blushed not to lay this batterie of *Temptation to the Sonne of God*.) As good lucke as *Sampson* had, when he drunke out of the *Asses tooth*, and presently after *lost his eyes*: or rather, as he that to finde his *Horse*, must, by the *Masse-Priests* direction, drinke at *Saint Bridgets Well*, accordingly found his *Horse*, and riding home thereon, broke his necke. Yeeld it a *Fable*; the *Morall* shall yeeld vs this: that we trust nothing, which hath not *Gods* word for warrant. *Charmes*, *Spels*, *Coniurations*, are all vanities, *lying vanities*: he that trusts thereto, forsakes his owne mercie.

Feare these waters, for they are dangerous: sinne is not more coole in the tast, then it is fierie in the operation. Affliction is hote to the rellish, (*you cannot drinke*

Chryf. Serm. de
Ieiunijs.

Ise 1.

Alexius. lib. 5.
cap. 2.

Mich. 2. 11.

Matth. 4. 9.

Iudg. 15.

Ion. 2. 8.

Ise 2.

Matth. 20. 22.

of my Cup) but coole, casefull, peacefull in the digestion: but these waters are (*mel in ore, fel in corde*) sweet in the palate, bitter in the stomach. The Oracle gaue it: *Ninum prius capi non posse, quam flumini ei fiat hostis: Niniveh* should not be taken, before the waters became her enemy: she feared no inundation, the Sea was too remote: yet in the third yeere of her *Seige*, the waters of the Cloudes broke loose, and with abundant raine ouerwhelmed the walls; (*Muros deiecit ad stadia viginti*) to twentiefurlongs. We liue secure, and deuoure these waters of iniquitie, as Fishes the water of the Sea; but when God shall make our sinnes *compasse vs at the heeles*, and raise vp these *flouds* against vs, we shall crie, as the drowning world, *woe vnto vs, the waters are become our enemies*: the flouds of our owne sinnes ouerwhelme vs: so the Drunkard drinks a riuer into his belly, that drownes his vitall spirits with a Drop sic.

Let vs pompe out these waters of Sinne, which wee haue deuoured: It is the onely course we haue left, to keepe our Ship from sinking: *Enomite, quos bibistis, fluuios*. Cast them out by repentance: this is a sauving vomite; or else God will giue you a vomite of Sulphure, and *shamefull spewing shall be for your glory*: We haue all drunke liberally of these waters; too prodigally at Sinnes fountaine, *Quando voluimus, et quantum valuimus*; when we would, as much as we were able; not onely to drunkenesse, but euen to surfet and madnesse: if we keepe them in our stomachs, they will poyson vs: Oh, fetch them vp againe with buckets of lighes, and pompe them out in riuers of teares, for your sinnes. Make your *heads waters, and your eyes fountaines*: weepe your consciences emptie and dry againe of these waters: *Repentance* onely can lade them out. They, that haue dry eyes, haue waterish hearts: and the Prouerbe is too true for many; *No man comes to heauen with drie eyes*: let your eyes gush out teares; not onely in a com-

Diodor. Sicul.

Psal. 49. 5.

Vse 3.

Ier. 9. 1.

Psal. 119. 136

passion for others, but in ^b passion for your selues; *that haue not kept Gods law*. Weepe out your fullen waters of discontent at Gods doings, your garish waters of pride, freezing obduracie, burning malice, foggie intemperance, base couetise. Oh thinke, thinke, how you haue despised the waters of life, turned *Iesus Christ* out of your ⁴ Tunn, into a beastly Stable; whiles Pride sits vppermost at your Tables, Malice vsurpes the best Chamber in your mindes, Lust possesseth your eyes, Oathes imploy your tongues, Ebrietie bespeake your tastes, Theft and iniurie inthronethemselues in your hands, Mammon obsesseth your affections: Sicke, sicke, all ouer: you may cry with the *Shunamites Sonne*, ^c *Caput dolet: my head, my head*: and with *Ierusalem*, ^d *my bowels, my bowels*. Oh let faith and repentance make way, that the blood of our Sauour may heale you.

We are not onely guilty of *auersion* from God, but of *aduersion* against God; Oh where is our *reuerfion* to God? the waters of lusts are (*aque της ανοιας*) the waters of folly and madnesse; but our teares are (*aque της μετανοιας*) the waters of change of minde and repentance. *Paenitentia est quasi poene tenentia*: Repentance is a taking punishment of our selues: oh take this holy punishment on your soules: Weepe, weepe, weepe for your vanities. *Achan* cannot drinke vp his execrable gold, nor *Gebazi* deuoure his bribes, nor *Ahab* make but a draught of a vineyard, mingled with blood, nor *Indas* swallow downe his coufenage and treason, without being called to a reckoning. *Nos quare non credimus, quod omnes astabimus ante tribunal?* Why account wee not of our future standing before a Iudgement. *Seate? Omnium aures pulso*. All we, whom these walls compaiffe, haue bene drunken with these waters: some, that hate Swearing, with dissembing: some, that abhorre Idolatrie, with profanenesse: some, that auoid
notorioti-

^b P sal. 6. 6.

^c 2 King. 4. 19

^d Ier 4. 19.

Orig. hom. 5.
in Leuit.

notoriouſneſſe, with hypocriſie: many, that pretend ill-will to all the reſt, with thoſe (*Lares et Lemures*) houſehold-Gods, or rather houſehold-Goblins and Deuils, which almoſt no houſe is free from, *Fraud* and *Conetouſneſſe*. Wee know, or at leaſt ſhould know, our owne diſeaſes, and the ſpeciall diſh whereon wee haue ſurfetted; oh, why breake wee not forth into vlulations, mournings, and loud mournings for our ſinnes? ceaſe not till you haue pumped out the ſinnes of your ſoules at your eyes, and emptied your conſciences of theſe *waters*.

Uſe 4.

Ioh. 4. 14.

Math. 5.

Cant. 2. 4.

And then, behold other, behold better, behold bleſſed *waters*: you taſte of them in this life, and they fill your bones with Marrow, and your hearts *with ioy*; they alone *ſatiſfie* your *thirſt*: without which, though you could with *Xerxes* Armie, drinke whole Riuers drie, your burning heat could not be quenched. Here drinke, *Bibite et inebriamini*, *Drinke*, and be drunken in this *Wine-celler*: onely, hauing drunke hearty draughts of theſe *waters of life*, retaine them conſtantly: be not queaſie-ſtomached, *Demas*-like, to caſt them vp againe; the token of a cold ſtomach, not yet heated by the *ſpirit*: for as the loathing of repaſt is a token that Nature drawes toward her end; ſo when theſe *holy waters* proue faſtidious, it is an argument of a ſoule neere her death. Take then and digeſt this *water*. *Recipitur aure, retinetur corde, perficitur opere*. The eare receiues, the heart retaines, the life digeſts it: but alas, we retaine theſe *waters* no longer then the finger of the *Holy Ghoſt* keepes them in vs; like the Garden-pot, that holds water but whiles the thumb is vpon it.

Bed. Exhortat.
139.

Leaue then, *Beloued*, the Deuils *Wine-Celler*, as Venerable *Bede* calls it, *Vbi nos dulcedo delectationis inuitauit ad bibendum*, Where the ſweet *waters* of delight tempt vs to drinke. But *Dauid*, though he longed for it, would

not

THE
 Second Service
 OF
 THE DEVILS
 BANQUET.

BY
 THOMAS ADAMS, Preacher of Gods
 Word at *Willington* in *Bedford-shire*.

ZACHARIAH 5. 4.

I will bring forth *the curse*, saith the Lord of Hostes, and it shall enter into the house of the Thiefe, and into the house of him, that sweareth falsely by my Name: and it shall remaine in the midst of the house, and shall consume it, with the timber thereof, and the stones thereof.

ROYARD. Homil. 1. in I PET. 3.

Reddere bonum pro bono, Humanum: reddere malum pro malo, Belluinum: reddere malum pro bono, Diabolicum: reddere verò bonum pro malo, Diuinum.

To returne { good for good
 euill for euill
 euill for good
 good for euill } is the part of a { Man.
 Beast.
 Deuill.
 Sainr.

L O N D O N :

Printed by *Thomas Snodham* for *Ralph Mab*, and are to be sold at his Shop in *Paules Church-yard*, at the *Signe of the Gray-hound*. 1614.

THE

— 3 — 0
— 0 — 6
— 0 — 3
— 3 — 0
— 0 — 2

Lepism... the... and

...

...



TO THE HO-
NOVRABLE AND
Vertuous Lady, the Lady
Jane Gostwyke, Baronetesse,
sauing Health.

MADAME:



*Am bold to adde one
Booke more to your Li-
brary, though it be but as
a Mite into your Trea-
surie. I that haue found
you so euer fauourable to
any worke of mine, cannot but confidently
hope your acceptance of this. Not for the
worth of it, but because it beares your Name
(and my dutie to it) in the forehead, and of-
fers it selfe to the world, through your Patro-*

The Epistle Dedicatorie.

nage. Somewhat you shall finde in it, to harten your loue to Vertue; much to encrease your detestation to Vice. For I haue, to my power, endeoured to vnmaske the latter, and to spoile it of the borrowed forme; that sober eyes may see the true proportion of it, and their loathing be no longer with-held. I cannot doubt, therefore, that your approbation of the Booke will be frustrate by the Title. I am content to furnish out Satans Feast, with many speciall Dishes; and to discover the Waters of Iniquitie, which hee hath broached to the World. Not to perswade their Pleasure; but lest Ignorance should surfet on them without mistrust: Lest the peruerterd Conscience should securely deuoure them without reprehension. Here you shall see, in a small Abridgement, many actuell breaches of Gods sacred Law; not without liableness to condigne punishment. You heard it with attention, spoken in your priuate Church: You gaue it approuall: I trust, you will as well owne it written. It is not lesse yours,
though



THE
Second Service of the
Devils Banquet.

The second Sermon.

PROVERB. 9. 17:

Stollen waters are sweet, and Bread eaten in secret is pleasant.



WE have already served in the first course at the *Devils Banquet*; and feasted your ears with those *Waters*, from which God keepe your soules fasting. Some things are proposed to our practise, some things are exposed to our contempt and dislike. The more accurately the *Scriptures* describe sinnes, the more absolutely they forbid them: where wickednesse is the subiect, all
G
speech

Sen.

speech is *declamation*. As no spectator at those horrid Tragedies, where *Oedipus* is beheld the Incestuous Husband of his owne Mother, or *Thyestes*, drunke with the blood of his owne Children, or at any of the bleeding Bankets of the *Medea's*, can receiue those horrors at the Windores of his senses, without terrour to his bowels, and trembling to his bones: so when you heare the relation of the Devils cheare, all the flattering, petulant, insidious, nature-tickling dishes of delight: the rarities of Impietie, the sursets of the World, Horse-leaches to the blood, Witches to the affections, Devils to the Consciencess of men; thinke that they are related, that they may be reiected: to bestow vpon the Devils Cates his owne names: the glory of *Pride*, the satietie of *Epicurisme*, the gallantnesse of *Ebrieticie*, the credite of *Murder*, the greatnesse of *Scorne*, the gracefullnesse of *Swearing*, the brauerie of (the stigmaticke) *Fashion*, the securitie of *Usurie*, the singularitie of *Opinion*, the content of *Superstition*; *nunciantur*, *ut renuncientur*: thinke not, they are prescribed for you, when they are described to you. *Monstrantur ut monstra*: they are set foorth as monsters, that they might be loathed: they are aduanced as Traytours heads, in *terrorem futuri proditoris*, to the terrour of him that should be tempted to future Treason.

I Cor. 10. 11.

Gods intent in declaring this Banket of *Sinne*, is to make you loathe it; and that which *is written, is for our instruction*, to deterre, not to commend, as some of the Heathen had a custome in their solemne Feasts, to make a bondslaue drunke, and then set him forth as a ridiculous object to their children. This *Banket* then, *perhibetur una & prohibetur*; is at once declared and declaimed, spoken of and forbidden: lest through ignorance you should like and eat it, you are more fully

fully made acquainted with the vileneſſe of it. Hence our royall *Preacher* drawes the Curtaine of the World, and ſhewes you all the delicates of her Table; not to whet your appetites to feed on them, but to coole your courage, diſharten your opinions, alienate your affections; giuing you a true cenſure of their worthineſſe; *all is vanitie, and vexation of ſoule*. They are detected, that they might be deteſted. Therefore if any of *Gracchus* brood, ſhall like a *Catilmary* diſpoſition the better, becauſe *Tully* hath indicted, interdited, condemned it: if any ſonne of *Beluall*, ſhall more affectedly deuoure ſome morſell of damnation at this *Feaſt*, becauſe the *Preacher* hath execrated it; and deriue at once notice and incouragement from our terrifying cenſures: *teſtimonium ſibi ferat condemnationis*: let him beare in himſelfe the euidence of his owne condemnation. They are wretched men, (*qui minime declinant, quod boni maxime declamant*) that moſt impetuouſly purſue, what all good men diſſwade: running with *Ahimaaz* the more eagerly, becauſe their friend *Ioab* forbids them. So blaſphemouſly ſpake the ſacrilegious ſpoilers of *Proſerpines* Temple in *Loeris*, whoſe ring-leader was *Dionifius*: *Videtis ne amici, quam bona nauigatio ab ipsis Dijs ſacrilegis tribuatur?* ſailing home, and now arriuing at the Hauen ſafe; ſee you not my friends, ſaith *Dionifius*, how faire and fortunate a Nauigation, the Gods vouchſafe to Sacrilege? as if they therefore robbed the CHURCH, becauſe they were by the Oracle expreſſely inhibited: ſo (*gens humana ruit in vetitum nefas*) mans nature præcipitates it ſelfe into forbidden wickedneſſe. This is an horrid ſinne; *peccatum prima impressionis, & ſine nomine adequato*: a wickedneſſe of that nature, that there is no name ſignificant enough to expreſſe it.

Eccleſ. i. 14.

2 Sam. 18. 22.

Valer. max. lib.
1. cap. 2.

Hor.

The manners of the Heathen might iustifie, and exemplarily make good that verse :

Nitimus in vetitum semper, cupimusq; negata.

*Wee hunt for things unlawfull with swift feet,
As if forbidden soyes were onely sweet.*

2 Sam. I. 20.

Marl. in 2 Pet. 3

Matth. II. 12.

Luke 16. 16.

But such a report among Christians is so strange, that (*fielium, non factum esse videtur*) it would seeme rather a fable then a fact, a tale then a deed. *Publish it not in Gath, nor tell it in the streets of Askelon*, that any Israelite should the more desperately cleave to *Baal*, because *Elias* hath cursed it. There are none such; neither is there Raine in the Clouds: Indeed Charitie would not beleue it: for it is euen the order of Nature, that (*tarda solet magnis rebus adesse fides*) slow faith is giuen to great reports: but alas, wee are forced to see, (what wee would not beleue) such refractary Recusants to all Christianitie, liuing and speaking, *κατὰ τὰς ἐπιθυμίας*, according to their owne lusts, that would not be so ill, if they had not beene taught to be better: *quibus res diuine lusus sunt, ijs & voluptas pro vita, & libido pro ratione est.* They that play with Diuinitie, and make Religion a mocke, giude their Life by Pleasure, and their Reason by Lust. Time was, *the Kingdome of Heauen suffered violence, and men tooke it by strong hand*, now it offers violence, and men by strong hand repell it: before it was so precious, that *cuery man preassed* (and crowded) *into it*, now it *preisseth vpon vs*, and wee are glad to be rid of it, (as Couetousnesse of pouertie at his dore.) And as the fountaines would not be so colde, if the Sunne had not heated the ayre, and forced the contrarie qualitie into such abstruse corners; many would haue beene lesse outrageous

gious in their filthinesse, if the Gospell of *Grace*, had not so vniuersally spread his beames: Their whole life is a continuall preuarication; and it is the cordiall Physicke to fat their spleenes, that they can be crosse to God.

But, *lex in sermone tenenda*; I speake to Christians, of whom we cannot but hope better things: if there be any here that hath sold his faith for his pleasure, as *Adam* did his life for an Apple, or *Esau* his birth-right for a messle of Pottage, and will venture himselfe a guest at the *Devils Banquet*, maugre all devitation; let him stay and heare the Reckoning, for there is a Shot to be payed, which cannot be auoided: as *Circe's Cup* turnes men into beasts, so it brings them to a beastly end, it fats them against the slaughter-day of Iudgement. We leaue then the *prescription* of the *waters*, and come to the description of their natures: *Stollen*. It is a word of *Theft*; and implies, besides the action of *Stealth*, some persons actiue and passiue in this businesse; some that doe wrong and steale, some that suffer wrong, and are robbed. *Robberie* is a sinne, literally forbidden onely in one Commandement, but by inference, in all: What sinne is committed, and some person is not robbed? Doth not *Idolatrie* rob God of his worship? *Blasphemie* of his honour? *Saboth-impietie* of his reserued time? Doth not *Irreuerence* rob our betters? *Murder* rob man of his life? *Theft* of his goods? *False testimonie* of his good name or right? Doth not the *Harlot* here, knit the eight precept to the seuenth, and call (*adulterium, furtum*?) ^a The pleasures of a forbidden bed, *Stollen waters*? ^b *Let vs solace our selues with loues, for the good man is not at home, &c.*

Since then, all sinnes are *waters* of *stealth*, it is an in-cuitable consequent, that euery sinne robs some: let vs examine, *whom*. The parties robbed are. 1. God.

Iustice gues
cuig; suum. Deo
re'igionem, sibi
munditiam, pa-
rentibus hono-
rem, familiari-
bus providenti-
am, filijs cor-
rectionem, fra-
tribus amorem,
Dominis sub-
iectionem, sub-
iectis benignita-
tem, equitatem
omnibus. Ar-
dens.

^a Peccare, est
quasi peccucare,
to play the
beast: or ra-
ther neerer to
the Scripture
phrase, peccare,
est quasi pellic-
care, to be an
Harlot, or an
Harlot-hunter:
to commit spi-
rituall adulte-
rie.

^b Pro. 17. 18. 19

2. Man. 3. Our selues: and there be diuers finnes rob either of these. Of euery circumstance a little, according to the common liking; for some had rather heare many points, then learne one: they would haue euery word a sentence, and euery sentence a Sermon; as hee that wrote the *Pater-noster* in the compaſſe of a Penie. Onely I entreate you to obserue; that this is a theeuish *Banket*, where is nothing but *stollen waters*: all the Cates be robberies: the guests cannot drinke a drop, but there is iniurie done. Accordingly, I will ioyntly proceede. 1. To describe the *Waters* of Sinne at this Feast. 2. And withall, to proue them *stollen waters*, such as rob either our God, our Brethren, or our selues. I need not cleare the Feast from an opinion of coursenesse, because the prime Seruice goes vnder the name of *waters*: this alone doth inforce the delicacie: Neither is all *water*, for the *Bread of Secrecie* is one halfe of the *Banket*. Let vs not be too nice in the letter and shadow: the substance is; The *Deuill* inuites and tempteth men to feede on vanitie, to feast on Sinnes: those finnes I haue laboured to display, so farre as the Metaphor would giue me leaue: onely, let your affections follow me: that as I feare not to make the Iniquities hatefull to your vnderstandings, so I may hope, they will be loathed of your hearts, eschewed of your liues: in confidence whereof I proceede. The first course of these *waetrs*, are such finnes, as more immediatly rob God: And here, as it is fit, *Atheisme* leades in the rest: a principall Viall of these *stollen waters*.

1. *Atheisme* is the highest Theft against God; because it would steale from him not (*sua, sed se,*) his goods, but himselfe: proceeding further (*then, Deus hac non curat, to, Deus non est.*) Then to say, ^a *God will not regard it*; but, ^b *there is no God* to regard it. These offer not onely a wicked hand to their owne conscience,

^a P^sal. 10. 11.

13.

^b P^sal. 14. 1.

ence, to scrape out the (deepe-ingrauen and) indeleble characters of the Diuinitie there; but a sacrilegious hand to heauen, as if they would empty it of a *Deitie*, and pull *Iehouah* out of his Throne, and make him a *nonens*. All, with them, is begun and done, either by the *necessity* of Fate, or *contingencie* of Fortune. *Te facimus Fortuna Deam*. If any strange vice be committed, the Planets shall be charged with it. *Mercurie* told the lye, *Mars* did the murder, *Venus* committed the whore-dome. Thus by looking to the inferiour causes, (producing necessarief effects) they rob God, who is (*prima causa creans causas*) the caulding cause, and the originall mouer of all things. These are worse then the Deuill: for, if at first he doubts and tempts Christ, yet seeing, feeling his power and miracles, he confelleth: onely impudent^c *Caiaphas*, saw and knew, yet tempts, Thus often, the Instrument excels the Agent; and there be *Machiauels*, Polititians, Atheists, haue trickes beyond the Deuill. The Deuill^d *beleenes and trembles*, these haue neither faith nor feare. The Deuill quakes at the day of Iudgement^e *torment vs not before the time*, these deride it: ^f*Where is the promise of his comming?* Strange! euen the Father of Sinnes comes short of his Children; and that there should be *Atheists* on Earth, when there is none in Hell.

^c Matth. 26.63

^d Iam. 2.19.

^e Matth. 3.29.

^f 2 Pet. 3.4.

These Monsters are in the Wildernesse! No, they borough in *Sion*: if seldome such, as say, *there is no God*, yet frequent, that call *Religion* a fable; or at least, testifie no lesse of it in their liues: for, *Quorum est commune Symbolum, facilissimus est transitus*: How many make that their Gospell, which they can spell into their purses; and embrace no other Creed, then their Lord and Masters humour? that turne articles of pietie to particles of Pollicie: and sophisticate olde singleness into new singularitie? If a Seminares argument, shall be

more

Les 10.

Baleus.

Met. lib. 7.

more gold-weightie then the best Sermon of ours, they are for *Rome* the next tide: any Religion, that can enrich their Coffers, shall haue their applauses: What differ these from Atheists? or that Pope, who hearing Cardinall *Bembus* speake of the Gospell, burst forth into this blasphemie: *Quantum nobis ac nostro cœtui profuerit ea de Christo fabula, satis est omnibus secularis nota.* How gainefull the fiction or tale of Christ hath beene to vs, and our Crew, the whole World may know and witnesse. All Religion is with them a Fable, or at best, fallible. They would fit Religion to their owne humors, as *Procastes* dealt with his Ghests: for all that came he had but one bed: if they were shorter then his bed, hee racked them out, to make them long enough: if longer, hee would cut them shorter, till they were fit. These are cruell theeues, that would rob God of himselfe.

2 The second Viall is *Heresie*: a dangerous water, because it soone tickles the braine, and makes the minde drunke. This Sinne robbes God of his Truth: There are many of these *Theeues*, though contrary among themselues; whose opinions are as crosse one to another, as *Sampsons* Foxes, but their tailes meet, to scatter the *Fire* of dissention in the Church: no Lawyers wrangle more in publike; nor more louingly feast one another in priuate, with the gaines of their dissimulation: How bitterly the *Brownists* on the right hand, the *Papists* on the left, raile at each other; how friendly agree they, like *Herod* and *Pilate*, to afflict Christ? how in effect doe they sing both in one tune, to build vp *Deuotion* with Ignorance, to wrangle with the *Prince* for his Supremacie?

In elder times, you had *Cerinthus* and *Arrius* robbing *Christ* of his *Diuinitie*: *Moniche* and *Marcion* of his *Humanitie*; the *Nestorians*, of the *Unitie* of both
natures

natures in one *Perſon*. They are dead: oh, bury them, bury them: let their Hereſies rot. Alas, how are the ſpirits of them all, by a kind of tranſanimation, come into the *Romifts*? Chriſt is, there, robbed of his *Truth* of his *garments*, of his *peace*, of his *life*, as well as at *Ieruſalem*; and that without ſhew of being his enemies; *Spoliaſtis amici*, You are my friends, yet rob me. *Bones* rob Chriſt of his *adoration*: *ſtones* of his *Prayers*: the *Pope* of his *power*. Remiſſion of ſinnes, validitie of merits, eaſe of paines, the *Pope* muſt giue; who would giue the world, that he had them for himſelfe. Too much ſhall be giuen to the name of *Ieſus*, more then he would haue; that a wicked man ſhall by it caſt out *Deuils*: to whom if the *Deuils* reply not, as they did once to the audacious *Sonnes of Sceua*; ^a *Ieſus we know, and Paul we know, but who are ye?* yet God answeres them, ^b *Quis hec & c. Who hath required this at your hands?* Too little to the nature of *Ieſus*: Mans *merits* ſhall ſhare with him in *iuſtification*: *Penance* in *ſatiſfaction*: *Angels* and *Saints* in *Interceſſion*. Theſe are ſubtill *Theeues*, that haue their bodies for a *Communion*, their conſciences for a *Maſſe*, their voices for the *Prince*, their hearts for the *Pope*, their ſoules for the *Deuill*.

3. The third *Viall* of this *Course* is *Sacriledge*: a *water*, like ſome winding *Meander*, that runnes through our corne fields, and waſheth away the *Tenth*, Gods part. This *Simne* robs God of his goods: ^c *Will a man rob God? yet ye haue robbed mee: but ye ſay, wherein haue we robbed thee? in Tithes and offrings.* Oh! that none among vs durſt drinke of theſe *Stollen waters*! but, alas, what law can be giuen to rob *Altars*? If *Blind aſinus* be a man of gifts, ſo iuſtified by the ſenſible *Preſenter*, what ſhould croſſe his admiſſion? Is not a *Quare impedit*, his ſpeciall friend? yes; and yet not more, then a *Prohibition* is often a good *Minifters* foe. Hence now

H

there

^a Act. 19. 15.

^b Eſa. 1. 12.

^c Mal. 3. 8.

The ſacrilegious, that I ſpecially meane amongſt vs, are ſuch as with-holde thoſe rights from the Church, that the law of the land (rightly vnderſtood) alloweth her. As thoſe that will not preſent without reſeruation, &c

there is little difference betwixt seruing at the Altar, and steruing at the Altar. Ministers haue (*multos laudatores, paucos datores,*) Many praifers, few raisers; many benedictors, few benefactors.

Plead not, that they are not *stollen*, because conueyed by the Ministers consent; for the right is originally in God. *Spoliastis me: You haue robbed me: me*, saith the Lord: The Incumbent consenting is not robbed, God is. They zealously require a learned Ministrie, when themselues imbezzell the rewards of learning: they complaine of an ignorant, not of a beggerly Clergie. They are content, wee should stand in the *Pulpit*, so long as they may sit in a Tith-shocke; and seeme wonderfully affected with the oraculous voice of their Minister, but the creaking noise of a Tith-Cart into their owne Barne is better Musicke. Oh, the fearefull cry of this *Simme* in the eares of God against this Land! he hath sprinkled some drops of his angry Viall for it: Droughts, blastings, witherings, are but his *Distringis*: he destroyes all, because we will not pay some: *Si domino decimam non dederis, ad decimam reuerteris*: He doth iustly take away the nine, when we denie him the Tenth: Indeede I confesse, that many an *Eliashib* compact with *Tobiah*, to steale holy things: a *Cnosticke* Patron, a *Paphian* Priest: so the one haue ease, let the other take benefite. *Tobiah* must haue the Tith-corne, the glebe land, and perhaps the very house for a Dairy, and his Cosen *Eliashib* shall haue the tith Geese, and the Egges at Easter. *Shall not the Lord visite for such wickednesse as this? shall not my soule be auenged on such a nation?*

Whiles the rewards of knowledge are diuerted to profane vses, God and his heauen is robbed of thousand thousand soules: Oh, pray we, (*quid enim nisi vota supersunt?*) Pray wee, with that most reuerend Bishop, That God would rather conuert; if not, confound those

Augst.

Nche. 13. 5.

Ier. 5. 9.

B. Babing. in
Gen. cap. 47.

those that rob him of his goods, the Church of her right, the people of vnderstanding. But if no contestation of God, nor protestation of men, can stint their swallowing these *stolne waters*, let some good *Nehemiah* be reuiued, to re-inforce from their felonious hands, that a holy Rent, which God hath from euery Tenant of his referued: let the zeale of some *Phinees* turne away Gods wrath from our *Israell*. *Decimate, quibus debetis, et diuites fietis*: Pay your tithes, to whom you should pay them, and you shall be enriched. ^b *Bring ye all your Tithes into the Store-house, that there may be meate in mine house, and procure me now here-with, saith the Lord of Hostes, if I will not open you the windores of Heauen, and poure you out a blessing, that there shall not be room enough to receiue it.* Reade and ponder *Heliodorus* deede and doome, and quake at it. You cannot steale *waters* from the *liuing God*, but they will poison you.

4. The fourth Viall is *Faction*, a *Water of Trouble* to the drinker: this robs God of his order and peace: the *Waters of Schisme* are *stollen waters*: yet such as many a *Separatist* loues to drinke of: they thinke not that they rob God, whiles they steale peace from the Church. *Christi tunica* must be *unica*: Christs *Coate* was without *seame*, his *truth* must be without *Rent*: wee must be all at one, least at all none. Let vs not pleade so hard for *paritie* in the Church, till wee bring *Anarchie* into the *Common-wealth*: let our dispositions be like *Abrahams*: ^c *I pray thee, let there be no strife betweene mee and thee, for we are Brethren.* Let not Gods *cutaxie*, *Order*, by our friuolous scruples be brought to *ataxie*, *Confusion*. Let *Caluin's* rule ouer-rule our turbulent and refractarie spirits: *Omnia indifferentia in Ecclesie libertate posita sunt.* All indifferent things are put to the disposition and ordering of the Church. Oh you, whom Christ hath made *Fishers of soules*, fish no longer in
blue r
troubled

^a Gal. 6. 6.^b Mat. 3. 10.² Macch. 3.^c Gen. 13. 8.

Instit. lib. 4. cap. 17. Sect. 43.

troubled waters: Let vs not wrangle any more about colours, as the *Constantinopolitans* did once in the dayes of *Iustinian*, about blew and greene; till they were all neither blew nor greene, but red; the streetes swimming in bloud, and the Emperour himselſe endangered. So the Factions of the *Bianchi* and *Neri*, about the two colours of blacke and white, cost the Duke-dome of *Florence* deere, euen the beautie and peace of the Countrey. What, haue wee all beene deceiued? hath God beene a stranger to vs all this while? ^d *Hanc I beene so long time with you, and haue you not knowne mee,* saith *Christ* to *Philip*? hath the *Truth* beene hid in corners; that we must grope for it in a Sectaries budget? or are not such men rather, sicke of *Donatisme*? that euery *Novelist* with a whirllegig in his braine, must broach new opinions, and those made *Canons*, nay *Sanctions*; as sure as if a generall Councell had confirmed them. Wretched men, that shake off the true comely habite of Religion, to bespeake them a new-fashioned suite of profession at an *Humourists* Shop. Oh that their sore eyes could, before they left vs, haue seene what sacrilegious breaches they haue made into Gods free-hold; robbing his Church of her peace, and making the *Spouse of Christ* with their turbulent noises. Factions are *stollen waters*.

5. The last viall of this first *Course* is *Profanenesse*: a compounded *Water*, whereout no sinne is excluded: there was no poison the Deuill could thinke on left out, when he tempered this *water*. It robbes God of his glory. Wee are borne to honour God: it is his due; and that hee will haue, either (*ate*, or *dete*) by thee, or vpon thee: Irreligion robbes him of this honour: *Solummodo hoc habet*, &c. onely he hath this to helpe himselſe, that hee can make it shine in thy iust confusion. So ^e *Menahem* destroyed *Tipsah*, because they would

^d Ioh. 14 9.

^e 2 King. 15.
16.

would not open vnto him: but these will open to Christ knocking, if hee will be content:

Stramineas habitare casas, &c.

*Basely to dwell in the diuided part,
Of the fowle, stuttish, and polluted hart.*

If CHRIST will dwell with *Beliall*, and share part of the Conscience with wickednesse, let him come, and welcome: but hee scornes to be an Inmate, and let Sathan be Lord of the house: he that accepted a stable for his presence-chamber in his humilitie, doth iustly disdain such abode now in his glory: though the walls be but Clay, if the furniture be good, *Humilitie* and *Repentance*; and the cheere answerable, *Faith* and *Charitie*, hee will enter in and Feast. But as his Wombe was, wherein borne; and his Tombe, wherein buried; so must his Temple be now glorified. Hee was conceaued in a wombe, where none else was conceaued; receaued into a Tombe where none else was interred: so hee will temple himselfe in a heart, where no affected sinne shall be his equall. The *profane* among the Heathen were thrust from their sacrificiall solemnities.

e Reuel. 3. 20.

*Innocui veniant: procul hinc, procul impius esto,
Casta placent superis; pura cum merite venite.*

*Piire, innocent, and spotles sprites,
Are welcome to these holy rites:
To the profane and sensuall state,
Be euer sbut the Temple gate.*

But now, our profane saue that labour; they thrust from themselues all pious rites: they sing not with the

f Cant. 3. 4.

E Matth. 9. 34.

Church, a *Tenebo te Domine*, I will holde thee fast, oh Lord; but with *Simeon*, a *Nunc dimittis*, though with another spirit: they are glad to be gone. CHRIST is as welcome to them as *Casars* Taxers to the Jewes, or the Beadle to the Brothel-house: so the *Gergefites* tell him to his face: Sir, to be plaine with you, you are no guest for vs: our secure liues, and your seure Lawes will neuer cotten.

Men liue without considering themselues: *unde, ubi, quomodo, quò*. Whence they are: where they are: how they do: whither they go: that all these mathematicall lines haue Earth for their Center. Whence are wee? from Earth. Where are wee? on Earth. How liue wee? vnworthy of Earth, or any blessing vpon it. Wither goe wee? to Earth. *Terram terrategat: Earth to Earth*. Wee are composed of foure Elements, and they striue in vs for Masterie; but the lowest gets the better; and there is no rest till Earth haue the predominance. These men liue, as if there was neither Earth to deuoure their bodies, nor gulfe lower then Earth to swallow their soules.

E Matth. 3. 10.

This is *profanenesse*: The world is ranke & manured with sinne: *Atheisme* growes vp as a Tree, *Error* and *Ignorance* are the Leaues, *Profanenesse* and *Rebellion* the Fruit, and the end is the ^h Axe and the Fire. Their best is verball *Deuotion*, actuall *Abomination*. *Diuidunt opera a fide, & vtrumq; perimitur*. They seperate workes from faith: they diuide the childe and kill it. Workes are dead without Faith: and Faith is not aliue without Workes. They take away that visible distinction betwixt Christians and Infidels, whiles they liue not as honest men. Oh, that I could cut this point short, and yet keepe my discourse but somewhat euen with the subiect: but the world drinckes too greedily of these *profane waters*, which rob God of his

his glory. Most men are no longer Tenants to the Deuill, and retailours of his Wares, but proprietaries; (peruerted and peruerse persons) they strive to be as deepe sharers as himselfe. *Machiauell* will no longer worke Journey-worke with the Deuill, hee will now cut out the garment of damnation himselfe. The Vices of these men are so monstrous, that they no lesse benumme in all good men the tendernesse of affection, then in themselves the sense of all humanitie. *Vox faucibus heret*. It is a shame to vtter, an amazement to heare, yet they blush not to commit such execrable impieties. Impudence is onely in fashion, and there is no forehead held so gracefull, as that the Prophet calls gracelesse, anⁱ *Harlots forehead*, that cannot blush. Swearing swaggers out admonition: drunkennes drinks downe sorrow and penitence: Vsurie floutes at Hell.

It was Epitaph'd on Pope *Alexanders Tombe*, *Iacet hic & scelus & vitium*. Here lies wickednesse it selfe: it could not bee so buried vp. Hee was vile enough. *Thais Alexandri filia*, *sponsa*, *nurus*. *Lucrece* was his Daughter, his Whore, his Sonnes Wife: Horrid! that Viper went not to Hell issue-lesse. What is this but Infidelitie and Atheisme, though not in *Antecedente*, yet in *Consequente*: if not verball, yet reall: vnder the ^k forme of Godlinesse, an implicite renegation of the power? *Multi adorant Crucem exterius, qui crucem spiritualem per contemptam conculcant*. Many superstitiously adore the Crucifixe, that^l are enemies to the Crosse of Christ, and^m tread his holy Blood vnder their scornfull feet: Nay, they are not wanting that bragge with *Pherecides*, that they haue as much prosperitie, though they neuer sacrifice, as they that offer whole Hecatombes. They will bee wicked, if it bee for nothing else, to scape the rod of affliction. They make sport

ⁱ Ier. 3. 3.

^k 2 Tim. 3. 5.
Guid. Carthus.

^l Phil. 3. 18.

^m Heb. 10. 29.

Ælian. Var. hist.
lib. 4.

Iob 21.

Cic. de Fato.

sport with the Booke of GOD, as *Daphias* with the *Delphicke Oracle*; who enquired of it, whither hee should finde the Horse he had lost, when indeed hee had none: the Oracle answered, *inuenturum quidem, sed ut eo turbatus periret*; that he should finde a horse, but his death withall. Home he is comming, ioyfull that hee had deluded the Oracle; but by the way he fell into the hands of the wronged King *Attalus*, and was by his command throwne headlong from a Rock, called the *Horse*, and so perished: as fabulous as you may thinke it, the Morall of it will fall heauy on the deriders of God.

These are the sinnes, that immediately robbe God, fitly called by our whorish Sorceresse, *Stollen waters*; which shall neuer be carried away without account. The second sort of *Stollen waters* are those sinnes, which mediately rob God, immediately our Brethren; depriuing them of some comfort or right, which the inuiolable Law of God, hath interrested them to: for what the Law of God, of Nature, of Nations, hath made ours, cannot bee extorted from vs, without *Stealth*; and may bee (euen in most strict tearmes) called *Stollen waters*.

1. Here (fitly) *Irreuerence* is serued in first: a *water of Stealth*, that robbes man of that right of honour, wherewith God hath inuested him. Euen ⁿ *Abimelech*, a King, a Gentle King, reuenced *Abraham*: euen stately ^o *Herod* poore *John Baptist*. Yes, let reuerence be giuen to Superioritie, if it be built on the bases of worthinesse, and to *Age*, if it be ^p found in the *waies of righteousness*: Indeed, it should bee so, that *Seniores annis*, should be *Saniores animis*, and *praefectus perfectus*; that eminencie of place and of vertue should concurre, that Greatnesse and Goodnesse should dwel together: but the conscience of reuerence is fetcht from

Gen. 21.

o Mark. 6.

p Prou. 16. 31.

from Gods precept, not mans dignitie; and therefore the omission is a robbie: the neglect of honour to whom it belongs, is a *Stollen water*. *The eye that mocketh at his Father, and despiseth to obey his Mother, (doth he thinke them worthy, or not) the Ravens of the Valley shall picke it out, and the yong Eagles eat it.* But, alas, these are those vnreuerent dayes, where (*infœlix lolium, & steriles dominantur auena*) inuectiues, railings, calumnies, libels, grow vp among sober and wholesome admonitions: the same ground produceth both Hearbes and Weedes, and so nourisheth both Sheepe and Serpents.

*Terra salutiferas herbas, eademque nocentes
nutrit, & vitica proxima saepe Rosa est.*

The Nettle growes vp with the Rose, and the Lambe must graze in the Wolfes company. These are like furious Beasts, that ranging for their pray, and being hampered in the suares, when they cannot breake loose to forrage, they lie downe and roare.

From this foule nest haue fluttered abroad all those clamorous Bills, slanderous Libels, malicious Inuectiues, seditious Pamphlets; whence not onely good names haue beene traduced, but good things abused. Selfe-conceit blowes them vp with ventositie, and if others thinke not as well of them, as they of themselues, frait like Porcupines, they shoot their quills, or like Cuttels vomite out Inke to trouble the waters. That impudent and insolent claime is made ordinarie in these dayes: *With our tongue we will preuaile; for our lips are our owne.* When the Eagle in the Ayre, Panther in the Desert, Dragon in the deepe, Leuiathan in the Ocean, are tamed; yet the *Tongue can no man tame; it is an vnruely euill, full of deadly poison. It is fiered, and with no weaker*

¶ Rom. 13. 5.

¶ Prou. 30. 17.

Quid. de reu.
amor. lib. 1.

* Ptal. 12. 4.

¶ Iam. 3. 8.
Vers. 6.

weaker *Fire* then *Hels*. Their hearts are *Ouens*, heated with malice, and their tongues burning peeles; they are neuer drawne; but there is a batch for the *Deuill*. These are not only the *Geese* in the *Capitall*, to gaggle at *Statesmen* in the *Common-wealth*; but *Foxes* also about the *Temple*, that, if they bee seene stealing the *Grapes*; fall a biting their descryers by the shinnes. Because the *Church* hath not heretofore giuen some the *Keyes* of her *Treasure*, nor called for them when *Bishoprickes* and promotions were a dealing, they will indite her of incontinencie with *Rome*, (miserable sonnes, to slaunder their Mother with adulterie.) What they would and can not doe themselues, they blame in others, with *Corah*, *Yee take too much upon, ye sonnes of Leui*. Libels are *stollen waters*.

2. Murder vsurpes the second roome; a red *Water*, that robbes man of his life: whither they be *Popish* commissions to cut throates, for the *Whore of Babilon* can drinke nothing but blood; or the monstrous illuminations of the *Anabaptists*, deriuing reuelation from the spirit of horrid murder; that the brother should cut off the brothers head, by a command from *Heauen*, the *Father & Mother* standing by: *Luther* calsthis a grosse *Deuill*: or the sudden quarrels of our age, where evidences of pusillanimitie, or (at best) inconsiderate furie, are produced as arguments of *Valour*: A crosse word is ground enough for a challenge: and what issue hath streamed from these *Duells*, who can thinke and not quake? *The Land is defiled with blood*; not shed by an alien hand, *God* hath bene content, (*talem nobis auertere pestem*) to free vs from that plague: but ciuill; vnciuill broiles. We fall out for feathers; some lie dead in the *Chanell*, whiles they stood too much for the wall: others sacrifice their hearts blood for the loue of an *Harlot*: Not to pledge a health; is
cause

† Numb. 16.3.

*Est hac rudis
cacodemonis
techna. Luth.*

† Psal. 106.38.

cause enough to loose health and life too. Oh, who shall wash our Land from these aspersions of blood? Murder is but Mans-slaughter, and Mans-slaughter no more then dog-slaughter. *Parce civium sanguini*, should be our condition of life, as it is a sanction of nature, (to spare the blood of Citizens; connaturall, collateral, connationall with our selues:) but now it is not spared (*sanguini vel civium vel sanctorum*) to spill the blood of either Citizens or Saints: yet *precious in the sight of the Lord is the blood of his Saints*, when the blood of his enemies shall not be impunely shed.

There is not a drop of blood thus spilt vpon the earth, but swels like an Ocean; and nothing can drie it vp, till it be reuenged. The most excellent of Gods creatures on earth, the beautie, the extract, the * abstract, or abridgement of the world, the glory of the workeman, the confluence of all honour that mortalitie can afford, and (what is aboue all the rest) the *Image* of the almightie God, with paine borne, with experience nurtured, must fall in a moment: and by whom? one sonne of *Adam* by another: the prouerbe is exiled, *homo homini Deus*, man is a God to man: nay, it is rare, saith the Philosopher, to finde a man to man: for want of vsing reason how many are beasts; and for not vsing it well, how many Devils? Heare the Law, ye lawlesse broode of *Cain*, that *slay a man in your anger: Blood for blood*. You thinke to scape with a Pardon, but there is no pardon of Earth can ease the bleeding conscience. *Let none kill Cain*, that so euery day kills himselfe. As in that great plague on Egypt, * all the waters in their Rivers, Streames, Ponds, Poolés, Vessels were changed into blood; so shall it be in the conscience of the Murderer: his eyes shall behold no other colour but red, as if the ayre were of a sanguine dye: his visions in the night shall bee all blood;

* *Microcosmos est Homo.*

* *Exod. 7. 19.*

his dreames sprinkling blood on his face ; all his thoughts shall flow with blood : If any *David* escapes the wounds of mans sword to his body, or Gods to his soule, let him thanke the blood of the crucified *I E S V S*, whose wounds must intercede for his, and procure a pardon. This is that *Blood*, which doth *κρείττονα λελεειν*, *γ* *speake better things*, and stint the ceaselesse cry of the *blood of Abell* : but all this to none, but those that bleed in soule for those sinnes.

γ Heb. 12. 24.

z Mamb. 35. 33

Purge the Land of this blood, ye *Magistrates*: *z* *For the Land cannot be cleansed of the blood that is shed therein, but by the blood of them that shed it.*

*They that in spilling blood, such pleasure haue,
Let them not goe, but bleeding, to their graue.*

Purge it then, lest God in reuenge make his arrowes *drunke with blood*. Feare not to finde them, ye Iurors, lest whiles you saue a Murtherer, you expose, obiect, hazard your owne throates to his Sword. Heare this also, ye Phisitians, thinke it is the life of Man is questioned: the *Epigram* comes here to my minde :

Owen.

*Furtum non facies : Iurista scribitur hac lex,
Hac, non Occides, pertinet ad Medicum.*

*Thou shalt not steale, the Lawyers square to right them.
Thou shalt not kill, is the Phisitians Item.*

Adrian.

Sell not insufficient drugs ; nor pitch so high a price on your Ignorance. Let it not be true of you, that *peffimus morbus est Medicus*, the worst disease is the Phisitian. That Emperour found it true, by a mortall experience, that *Turba medicorum interfecit Regem* ; Phisitians killed him. *Blood* is pretious, let it be preferred.

3 *Aduleric*

3. *Adulterie* knowes her place: a filthy *water*, yet in speciall account at this *Feast*. It may well be called a *stollen water*; for it robs man of that comfort which the sacred hand of heauen hath knit to him; vnrauels the bottome of that ioy which God hath wound vp for him; subornes a spurious seede to inherite his Lands; dampes his liuelihood, sets paleness on his cheeke, and impastures grieve in his heart. It is that speciall instance of wickednesse, whereby *Solomon* here expresseth all the rest. The whorish woman calls the pleasures of a forbidden bed, *stollen waters*. Woe is to him, that is robbed, I meane, the bitter woe of a temporall discontent; which is an inseparable consequent of Christian affection wronged: but more woe to the Robber; who, besides the corporall strokes of *Heauens* angry hand in this life, shall feele the fearefull addition of an eternall woe in hell. ^a *Whore-mongers and adulterers God will iudge*. If a present punishment be suspended, the future shall neuer be dispended with. Our firmament hangs too full of these falling *Starres*; corrupt *Meteors*, wandring *Planets*, that onely glimmer in the night, when the *Sunne* of vigilancie is set. This cursed weede begins to grow almost as ranke in *England*, as in *Italy*: onely no *Authoritie* giues toleration to it: they are heere, *Aque surreptitia, waters of stealth*; but there, *Inuitant adaperta viros male limina spurcos*. The open doores inuite their entrance, whiles the law doth not onely winke but warrant. There is no hope to keepe out *Venus*, when *Drunkennesse* her Gentleman-Vsher, and *Dice* her olde company-keeper are let in. Many *Nightingales* haue sung sad lamentations, woe and ruine against these rapes and whoredomes; but the vn-cleane *Sparrowes*, cherping the voice of *Leist* on the house-tops, are suffered to haue nests in the rooffe, when the good *Nightingale* is driuen to the Woods.

^a Heb. 13.4.
1cr. 23.10.

*Alea, vna
Venus, &c.*

There are not wanting, by report, (and those no beggars) that iustifie this, and cleare it from sinne by arguments: strong wits, and those sublimed: the wittier, the wickeder. I will giue them a double answer, which no distinction shall euade. God hath charged, *Thou shalt not commit Adulterie*: Hazard thy selfe to dispute against and eneuuate Gods Prohibition, and try, if the second confute thee not; the blacke poison of thy owne conscience; which is set^b on fire by *Lust* heere, and though it haue the fire of Hell added to it shall neuer be walted. The Deuill was modest when he came to *Eue*, with, *preceptum Deus, &c, Hath God charged you not to eate, &c?* now bluntly, *Non precepit Deus: God hath not concluded Adulterie a sinne. Inaudita oracula fundit.* Impudence in the highest degree, to giue God the lye; and except against the absolutenessse of his precept.

I intended breuitie in the broaching these *stollen waters*; the matter forceth mee to prolixitie against my will. *Lust* hath many friends in these dayes; many Promoters, whereby shee insinuates her selfe to the world. Among all, those in print doe most mischief. *Libri Sybaritici*, as the same sinne-guilty *Martiall* calls them; *Bookes of Epicurisme and Sensuality.* *Ouids amatorias* haue bright and trite couers, when the booke of *God* lyes in a dultie corner. The Deuill playes with vs, as *Hippomenes* with *Atalanta*, seeing vs earnest in our race to *Heauen*, throwes vs heere and there a *golden Ball*, an idle Pamphlet. If *Cleanthes* open his Shop, hee shall haue Customers: Many a Traueller there sets downe his staffe; though hee pulls off his eyes with *Ouids* dole: *Cur aliquid vidi, cur noxia lumina feci?* Why haue I so couetously beheld these vanities? *Paucis de Philosophia gustandum*, was the olde charge: let few drinke at the fountaine of *Philosophy*: but we are drunk with that,

all

^b 1 Cor. 7.9.

Gen. 3.1.

Metam. 10.

Trist. 2.

Gell. lib. 3.

all Philosophy condemned. The Stationer dares hardly venture such cost on a good *Sermon*, as for an Idle Play: it will not sell so well: wicked dayes the whiles. Oh that they were all condemned to an *Ephesian* fire; that we might say, as *Alcibiades* of that *Athenian* heape of burning scrowles, *Nunquam vidi ignem clariorem*: We neuer saw a clearer fire.

Act. 19.

4. Theeuerie needes no more then the name, to proue it a *Water of Stealth*: This robbes man of his goods; those temporall things, whereof God hath made him a proprietarie: A sinne which *Vsurers* and *Money-mongers* doe bitterly raile at: They that are of no religion, yet plead religion hard against Theeves: They can lay the law to them, that haue no conscience themselues: They rob a Countrey, yet thinke themselues honest men; and would hang a poore petty robber for fortie pence. Let him answer them in the *Satyre*.

O maior tandem parcas in sane minori.

As no theft can scape condemnation, so yet different degrees shall be punished with different torments. Extortion, vsury, fraud, iniustice, are not lesse thefts, because lesse manifest. *Antiochus* could make a black horse which he had stollen, seeme white, and a white blacke; so these Theeves haue trickes to make *euill good, and good euill*: especially *tacente lege*, so long as the law holds her peace. But as the other escape not the Gallowes, so one day, *Dabit Deus his quod, suum*; God will giue these also condigne punishment. They say, that the dung of the Blacke-bird falling on the Oake, turnes into slime; of that slime is made Birdlime; of that Birdlime is the Birde her-selfe snared. So these graund *Theeves* twine a cord of three strings, *Iniurie, Vsurie, Fraud*; Couetous-

Esa. 5. 20.

Couetousnesse twists them into a rope, the Deuil makes the noose, and of this cord they are strangled: *A three-fold Cable is not easily broken.* Whiles they steale from others the interest, they rob themselues of the principall, their soules. They please the world with their baites, ready money, but there is a hooke vnder the baite.

Mart. Epig.

*Munera magna quidem misit, sed misit in hamo:
Sic piscatorem piscis amare potest.*

En. Sylu.

I haue reade of an *Athenian*, such another Fisher; that he had in an apparition a net giuen him, to catch whole Cities in; but for all that, hee died a beggar: These Theeues haue such nets to catch whole Townes, Commons, Churches, Steeples and all, but in the end the net breakes, and the Fisher topples into the deepe, whence he neuer comes out againe: for these Swine foote into the earth, till they eate themselues into hell.

I do not spare with conniueance the Iunior Theeues, because I bring their Fathers to the barre first. He that shall with a violent or subtile hand, *Lyon-like* or *Foxe-like*, take away that, which God hath made mine; endangers at once his body to the worlds, his soule to heauens sword of *Iustice*: and shall passe from a temporall *Barre*, to the Tribunall *Iudgement* of *Christ*. Let not misconstruction heare me: there are more of these, dye honest men, then of *Vsurers*: for one *Vsurers* repentance, I will produce you tenne executed Theeues. Onely here it is, the great *Theeues* agree one with another; *Claw me, and I will claw thee*: Winke at mine, and I will not see thy faults: They tune like Bells, and want but hanging. For these Theeues, I might indeede be silent and spare my breath, to the conuersion of more hopefull sinners: but we must free our consciences from the guiltinesse of not reprobuing; least they curse

curse vs on their Death-beds, as that Usurer made his will; wherein hee bequeathed his soule to the Deuill for extorting, his Wife for inducing, his Deacon for enduring, or not reprobuing. Though euery Usurer makes account to walke to hell, (yet since both hell and heauen be equally set to his choyse, why should he chuse the worst way?) let not his Minister, for silence, beare him company.

Well; the *Thiefe* knowes his doome, a double banishment, out of the Territories of earth, out of the confines of heauen: therefore let him that hath stolen *steale no more*? Repentance shall bee sure of mercie. And let not the great *Thiefe* thinke to scape: as hee is a Gallimaufrey of all finnes, so he shall haue a *Renduous* of all punishments. His house is the Devils *Tauerne*; the guests haue sweet wine, but a sharpe reekoning. The Devils *Fence-schoole*, as the stabbings, woundings, hackings, rackings which torture the Commonwealth, are there experimentally taught. The Devils *Brotbell-house*, where the Usurer is the Bawde, and his money's the Harlots: (onely they differ from Harlots in their pregnancie and teeming, for they lay like Pigeons euery moneth:) marry because the Deuill is *Land-lord*, his rent eates out all their gaines.

5. *Slaunder* is a *water* in great request: euery guest of the Deuill is continually sipping of this Viall. It robs man of his *good name*, which is aboue *all riches*. There be some thinke to scape this censure: though they speake euils of others, yet true euils: but ² *Cham* is cursed for declaring his Fathers nakednesse, though true. These are like vultures, *ad male olentia feruntur*; They passe ouer Meadows and flowers to fall vpon carions: like Flyes, they leape ouer all a mans good parts and vertues, to light vpon his sores. If *Noah* had not been once drunke, *Cham* had lost his sport. There

Ephes. 4. 28.

Prou. 22. 1.

² Gen. 9. 22. 25.

b 1 Sam. 23. 19.

c 1 Sam. 22. 9.

d Iosh. 2. 5.

Iero.

are many of these^b *Ziphims*, that to currie fauour with *Saul*, betray *Dauid*: but in my opinion, ^c *Doeg's* truth was worse then ^d *Rahabs* lye. A mans good name is deere. *Pleriq; famam, qui non conscientiam verentur.* Manie stand vpon their credite, that neglect their conscience. *Vilium est hominum alios viles facere, et qui suo merito placere non possunt, placere velle aliorum comparatione.* It is the part of vile men to vilefie others, and to climbe vp to immerited praise, by the staires of anothers disgrace. This is no new dish at some *Novelists* table; to make a mans discredite, as sawce to their meate: they will tosse you the maligned's reputation, with the rackets of reproach from one to another, and neuer bandie it away, till they haue supped. If they want matter, Iealousie is fewell enough: it is crime enough for a *Formalist*, (so they terme him) that hee is but suspected guilty. But the *Matrone* of the Cloyster would neuer haue sought the *Nunne* in the Vault, if shee had not beene there her selfe. It was *Publius Claudius* his best pollicie, least *Cicero* should accuse him iustly of *Sacriledge*, to step in first and tell the *Senate*, that *Tullie* profaned all religion in his house. Thus he that hath most corrupt lungs, soonest complains of the vnfaourie breath of others.

The *Calumniator* is a wretched Thiefe, and robs man of the best thing he hath: if it be a true Maxime, that the efficacie of the Agent is in the apt disposition of the Patient; whiles thou deprivest man of his credit, thou takest from him all power to doe good. The slanderer wounds three at one blow; *Vno ictu, vno nictu.* 1. The receiver; in poisoning his heart with an vncharitable conceite. 2. The reputation of the slandered: for a mans name is like a glasse, if it bee once crack'd, it is soone broken: euery Brier is readie to snatch at the torne garment. 3. The worst blow lights on

on his owne soule: for the Arrow will rebound: *Maledixit sibi*. The slandered scapes best: *For God shall bring forth his righteousnesse as the light, &c.*

Pfal. 37. 6.

These are those Hogges in a Garden, which roote vp the flowers of a mans good parts. But if there were no receiuer, there would be no Thiefe: men would not so burden themselues with the coales of *contumely*, if they had no where to viloade them. It were well for *Mephiboseth*, that *Ziba* dwelt a good way from *Court*. If *Saul* were deafe, or *Doeg* dumbe; no matter which: for these are two Whelpes of that Littour, that must goe to hell: one hath the Deuill in his eares, the other in his tongue. It is a good generall rule of *Saint Bernard* to gouerne our tongues by. *Sint verba tua rara, vera, ponderosa: rara, contra multiloquium; vera, contra falsiloquium; ponderosa, contra vaniloquium*. Let thy words bee few, true, substantiall: many words, false words, vaine words, become not a Christians lips. Inuectiues against other men are euer euill, but then worse, when they be false: a man may sinne, euen in speaking the truth, when iust circumstances forbid it; but hee cannot but sinne in lying; and there is no circumstance can cleare him. *Cor lingue foederat nature sanctio, veluti in quodam certo connubio: ergo cum dissonent cor et locutio, sermo concipitur in adulterio*. Nature hath knit the heart and the tongue together in the bands of marriage; that which the tongue brings forth, without (or contrary to) the heart, is the birth of adulterie. Speake then *the truth from thy heart*, but wrong not thy brother with a needlesse truth. Thus *Calumnies* are *stollen waters*! Beware then you *Diaboli, accusers* of your Brethren, Dogges with arrowes in your thighes, that are troubled with sore mouthes, and Cankers in your teeth, you drinke *stollen waters*, and minister them to others also; both Physitian & Patient shall die for it.

Ber.

6. The last *Viall* of this *Course* is *Flatterie*, a water taken out of *Narcissus* Well; whereof, when great men drinke plentifully, they grow madde in their owne admiration: and when *Selfe-love* hath once befool'd the brames, the *Deuill* himselfe would not wish the traine of consequent sinnes longer. This is a terrible enchantment, that robs men with delight: that counts simplicity a silly thing, and will sweare to a fallshood to please a *Fœlix*. This man out-runnes the *Deuill*: he is the *Father of lyes*, yet we neuer read, that he swore to a lye: for he that sweares, acknowledgeth the *Being* that he sweares by, greater then himselfe; which the *Deuill* scornes to doe. The *Flatterer* in auouching a lye, and swearing to it, hath a tricke beyond the *Deuill*: The superlatiue titles of these men, cause others to ouer-value themselues. Pride deriues her encouragement from the *Flatterers* artificiall commendations. Thou art farre in debt, and fearest arrests; hee that should come and tell thee, thou art rich, able to purchase, swimdest in a full and flowing streame, thou giuest no credite to him, though hee would giue too much credite to thee. Thy soules state is more beggarly, broken, bankerout of grace, and runne in arrerages with God, yet the *Flatterer* praiseth the riches of thy vertues, and thou beleueest him. It is a fearefull and fanaticall blindness for a man to carie his eyes in a boxe, like *Plutarches lamie*, and onely looke into himselfe by the eyes of his *Parasites*: as if he desired to reade the Catalogue of his owne good parts, through the spectacles of *Flatterie*; which makes the least letter of a great shew, and sometimes a Cipher to be mistaken for a figure. The *Sycophants* language is a false glasse, and represents thy conscience white, when thou mayst change beautie with the *Moore*; and loose not by the bargain. Let *Herode* be as hollow as a kexe, and

Reu. 3. 17.

as light as Ayre, yet weighed in his *Parasites* ballance, hee shall poysse with solid Vertue, nay, with God himselfe.

Oh, for some golden *Statute* against these *Aristophanes Fawners*, and *Herodian Picke-thankes*, that cry, *eu, eu*, and *Vox Dei*, like the Churchwardens Bills, *Omnia bene*, euery thing is as it should be, when *all the foundations of the earth are out of course*. These Italianate Apes, and French Parrats, that can spinne themselves silken sutes (*ex assentando*) on the voluble wheelles of their pleasing tongues. Oh that wee could thinke, when these beasts play and skippe aboute their wont, that there is some tempest a comming. The *Flatterer* is a delightfull Coosenage, smooth priurie, rumours friend, Consciencences aduersarie, Honesties murderer. Hee allures to Vice vnken'd; colours Vice perpetrated: the horriblest sinne is but an error in his verdict. He can ^f *Blesse and Curse with one mouth*; *Laugh and Cry with one looke*; & *Kisse and Betray with one signe*. *Bion* compares him to a *Beast*: *Plato* to a *Witch*; all to a *Theefe*; some to a *Devill*. ^h *Plus nocet lingua adulatoris, quam manus persecutoris*. There is no *Foe* to the *Flatterer*. The *Gramarians* fitly: *Mobile cum fixo*: like the *Adiectiue*, he varies case and gender with his *Substantiue*. A *Camelion*! *tetigit quoscunq; colores*, to all colours; except Red and White, saith *Plinie*: Red signifying *Modestie*, White *Innocencie*.

Natio gomada est: rides? maiore cachinno concutitur, & c.

If thou sayest, it is hote, hee wipes his forehead: if colde, he quakes of an Ague. As in the *Delphicke Oracle*, *Pythias* did neuer prophecie, but when shee was set on a *Treuit*, and the winde blew intelligence into her:

^f *Iam. 3.*

^g *Luke 22.48.*

^h *August. in Psal. 66.*

Metam.

Iuuen Sat. 3.

so this Devils prophet is dumbe, till you set him on the Tripode of *Ease*, *Credit*, *Gain*, and stroke him on the head like a Spaniell, and then hee will licke your hand, and fill your eares with the Oracles of Hell. Hee is *sibi natus, multis notus, omnibus nocuus: Mundi notus, Inferni nixus*. Hee is borne to himselfe, knowne to many, hurtfull to all: the worlds Bastard, Hels true-borne Childe. *Patitur dum potitur*. Hee suffers much, that he may put vp somewhat, when hee speakes of the absent, hee knowes no case but the accusatiue: loues none (from his *Patron*) but the datiu. *Hic laudes numerat, dum ille laudes munerat*. Hee will multiply thy praises, if thou wilt diuide to him thy goods. There is a monstrous fable in the *Alcoran*, that the *Earth* is placed vpon the shiarpe end of an Oxes horne; the weakeneisse whereof is the cause of Earthquakes: but hee that fixeth his estate on a *Flatterers* sharpe tongue, will put an Earthquake into it, and soone runne to ruine. Our Chronicles report of *Canutus*, that when his *Flatterers* stiled him *Ruler of Sea and Land*, he commaunded his chaire of Estate to bee brought to the Sea-side: and when the waues beat on him, he cryed, *I commaund you to returne*: the sturde waters, (scornefull of such a controll, as the Devils were of the sons of *Scena*, *Iesus wee know, but who are yee?* God wee know, calming floods, quieting the windes, but who art thou?) beat on him more furiously: then, Ioe saith *Canutus*, what a goodly God I am; and behold my commaund; conuincing his flatterers. Oh that some strong West-winde would ridde our Land of these
 k Locusts.

The last sort of *Vials* serued in at this *Course*, are *Stollen waters*, which immediately robbe our selues. The Deuill findes vs cheare at our owne cost, and with cates stollen from our owne possessions; hee
 makes

Alcor. lib. 4.

i Acts 19. 15.

k Exod. 10. 19.

makes vs a bounteous feast. Truth is, euery Cup of sinne wee drinke of, is a *water*, that (at least indirectly) robs our selues: neither can wee feede on Atheisme, Heresie, Sacriledge, Murder, Adulterie; but we rife our soules of grace, our Consciencences of peace: for the *Devils Banquet* neuer makes a man the fatter for his feeding: the guests, the more they eate, the more leane and meager they looke: their strength goes away with their repast, as if they fed on nothing but Sauce; and all their sweet delicates in taste were but fretting in digestion; (like Vinegar, Oliues, or Pulse) neither doth batten & cheerish, because it wants a blessing vnto it. Onely it gets them a stomach: the more hartily they feed on sinne, the greater appetite they haue to it. Though custome of sinne hath brought them *past feeling*, and they haue long since made a *deed of gift of themselves* into the hands of *licentiousnesse*, yet behold in them still an eager prosecution of sinne, *euē with greedinesse*. Though *mischiefe* was the last thing they did when they went to bed; nay the onely action of their bed, yet they rise earely, so soone as the *morning is light to practise it*. They may be sicke of sins incurable surfet, yet feele themselves hungry still; that the *Cup* of their wickednesse may be filled to the brim; and so receiue a portion and proportion of torment accordingly. Thus as the *gyronagi equi, molam trahentes, multum ambulat, parum promouent*; the Mil-turning-horse, coniuered into his Circle, moues much, but remoues little: or as the Poet of *Ixion. Voluitur Ixion, qui se sequitur q̄, sequit̄ q̄*: So, the more these guessts eat, the more vn-satisfied they rise vp: *Ye shall eat, and not be satisfied: ye shall drinke, & not be filled*; as he, that dreameth of good cheare, but awakes with an hungry soule. All the delights of sinne put not the least drop of good blood into the vaines, nor blesse the heart with the smallest addition of content.

They

Ephes. 4. 19.

Micah. 2. 2.

Micah. 6. 14.
Hagge. 1. 6.

They browse like Beastes on these sweet boughes, but they looke thinne after it, as if they had deuoured their owne bowels.

1. The first *Viall* of this nature is *Pride*: a *stollen water* indeed, but deriued from thine owne Fountaine. It may strike God, offend thy Brother, but it doth immediately robbe thy selfe. The decoration of the body is the deuoration of the substance: the backe weares the siluer, that would doe better in the Purse. *Armenta vertuntur in ornamenta*: the grounds are vnstocked, to make the backe glister. *Adam* and *Eue* had *Coates* of Beasts *skinner*; but now many beastes, flesh, *skinner* and all, will scarce furnish a prodigall younger sonne of *Adam* with a sute. And, as many sell their tame beastes in the Countrey, to enrich their wilde *beasts in the Citie; so you haue others, that to reuell at a Christmas, will rauell out their Patrimoñies. *Pride* and good husbandrie are neither Kith nor Kin: but *Iaball* and *Inball* are brethren: *Iaball*, that dwelt in Tents, and tended the Heards, had *Inball* to his brother, who was the father of Musicke: to shew, that *Iaball* and *Inball*, frugalitie and Musicke, good Husbandry and Content are brothers, and dwell together. But *Pride* and *Opulencie* may kisse in the Morning, as a married couple; but will be diuorced before Sun-set. They whose Fathers could sit and tell their Michaelmasse-hundreths, haue brought *December* on their estates, by wearing *May* on their backes all the yeere.

This is the plague and clogge of the *Fashion*, that it is neuer vnhamperd of *Debets*. *Pride* begins with *Habeo*, ends with *Debeo*; and sometimes makes good euery sillable *gradatim*. *Debeo*, I owe more then I am worth. *Beo*, I blesse my creditors; or rather, blesse my selfe from my Creditors. *Eo*, I betake me to my heeles. Thus *England* was honoured with them whiles they were

Gen. 3. 21.

* Harlots.

Gen. 4. 20. 21.

were Gallants, *Germany* or *Rome* must take them, and keepe them being beggars. Oh that men would breake their fasts with frugalitie, that they might neuer suppe vvith want. What folly is it to begin with *Plaudite*, *Who doth not marke my brauerie?* and end with *Plangite*, *Good Passenger a Penny*. Oh that they could from the high promontorie of their rich estates foresee how neere *Pride* and *Riot* dwell to the *Spittle-house*! not that but God alloweth both^a garments for necessitie, and^b ornaments for comlinelle, according to thy degree: but such must not weare Silkes, that are not able to buy Cloath. Many women are (*propter venustatem inuenuste*, saith *Chrysostome*,) so fine, that they are the worse againe. Fashions farre fetcht, and deere bought, fill the eye with content, but emptie the purse. Christs reproofe to the *Jewes* may fitly be turned on vs: ^c*Why doe ye kill the Prophets, and build vp their Tombes?* Why doe yee kill your soules with sinnes, and garnish your bodies with braueries? the Maid is finer then the Mistressse, which Saint *Ierome* saith, would make a man laugh, a Christian weepe to see. *Hagar* is tricked vp, and *Sara* put into rags: the soule goes euery day in her worky-day clothes, vnlighted with graces, whiles the body keepes perpetual holy day in gainesse. The house of *Saul* is set vp, the *Flesh* is graced: the house of *David* is persecuted and kept downe, the *Spirit* is neglected.

I know, that *Pride* is neuer without her owne paine, though shee will not feele it: be her garments what they will, yet she will neuer be too hot, nor too colde. There is no time to pray, read, heare, meditate; all goes away in trimming. There is so much rigging about the Ship, that as *Ouid* wittily, *pars minima est ipsa puella sui*: A woman for the most part is the least part of her selfe. *Femina culta nimis, femina casta minus*: too gawdie

^a Gen. 3. 21.

^b Esther 6. 11.

Chrys.

^c Luke 11. 47.

Ier.

Sphy.

^a Esa. 61. 10.

^b Reuel. 7. 9.

^c Rom. 13. 14.

^d Psal. 73. 6.

gawdie brauerie, argues too slender chastitie. ^a *The garment of saluation* is slighted: and the ^b *long white robe of glory* scorned: the ^c *Lord Iesus Christ*, a garment not the worse, but the better for vvearing, is throwne by; and the ridiculous ^d *chaine of Pride*, is put on: but *ornamentum est, quod ornat; ornat, quod honestiorem facit*: That alone doth beautifie, vvhich doth beatifie, or make the soule happie: no ornament doth so grace vs, as that vvee are *gratious*. Thus the substance is emptied for a shew; and many robbe themselues of all they haue, to put a good suite on their backs.

2. The next Cup of these *stollen waters* is *Epicurisme*: a *water*, which whiles we sup of, vve sucke our selues. A sinne, that vvhiles men commit it, it commits them, either to the high-way or the Hedges: and from thence either by a *Writ*, or a *Warrant*, an *Arrest*, or a *Mittimus*, to the prison. *Solomon* saith, *Hee shall not be rich*. The Gut is a Gulfe, that vvvill easily swallow all his commings in. *Meat* should be (as wise *Agur* praised) *food conuenient for thee*, or as the *Hebrew* phrase is, *the food of thy allowance*. This dish, is to feed on all dishes, that may please the appetite, 'or rather may delight surfet; for appetite dares not lodge in an *Epicures* house. This *Sinne* is *instar omnium*; like the Feast it selfe: saue, that the Glutton feedes on Gods good creatures corporally; but on Sathans mysticall boord is set nothing but what is originally euill, and absolutely banefull. So that here, Gluttony that feeds on all Dishes, is but a priuate Dish it selfe; and though perhaps for the extent and largeness it takes vp the greater roome, yet for the number it is but one.

It is most rancke *Idolatrie*, sayes *Paul*; and so neere to *Atheisme*, vvvith a *no-God*: that it makes a carnall God. *In mea patria Deus venter*: as profound, and profane; as the *Babilonians* sacrifice: they to their
Bell,

Prou. 30. 8.

Phil. 3. 19.

Jerom.

Bell, these to their *Belly*. Perhaps, you will say, they are more kinde to themselues: not a whit; for they vwrappe vp death in their full morsels, and swallow it as Pilles in the Pappe of delicatie. They ouerthrow nature, vvith that should preferue it, as the Earth, that is too rancke, marres the Corne. They make short vvorke vvith their estates, and not long vvith their liues; as if they knew that if they liued long, they must bee beggars: therefore at once they make haste to spend their liuings, and ende their liues. Full Suppers, midde-night Reuels, Morning Iunkets, giue them no time to blow, but adde new to their indigested surfers. They are the Devils crammed Fowles, like *Aesops* Henne, too fat to lay; to produce the fruites of any goodnesse. They doe not (*dispend*, but *dissipare bona Domini*) wisely dispend, but blindly scatter the gifts of GOD. They pray not so much for *daily Bread*, as for daintie Bread; and thinke God wrongs them, if they may not (*Diuine-like*) fare *diliciously euery day*. *Sense* is their Purueyour; *Appetite* their Steward: They place *Paradise* in their throates, and *Heauen* in their guts. Meane time, the state wastes, the soule pines, and though the flesh be puffed and blowne vp, the spirits languish; they loue not to liue in a Fenne, but to haue a Fenne in them.

It is not plague enough that GOD *withhall sends leanness into their soules*, but their estates sincke, their liues fall away: they spinne a webbe out of their owne bowels: vvorse then the *αυθροποφάγοι*, *Men-eaters*, they are *αυτοφάγοι*, *selfe-eaters*, they put a Pleurisie into their bloods; a Tabe and Consumption into their states, an Apoplexie into their soules, *the meat that perisheth not*, is fastidious to their palates; that they may feede on that, which feeds on them; and

John 6.27.

so at once deuoure and be deuotired ; drinke of a cup that drinks vp them.

3. The third *Viall* is *Idlenesse* ; a filching *water* to : for it steales away our meanes both to get goods, and to be good : It is a rust to the Conscience, a theefe to the estate. The *Idle man* is the Deuils Cushion, wherevpon he sits, and takes his ease. He refuseth all works, as either thanklesse or dangerous. Thus charactered: he had rather freeze then fetch wood ; hee had rather steale then worke, and yet rather begge then take paines to steale ; and yet in many things rather want then begge. *Ignavi sunt fures*, saith *Melancthon*: Sluggards are theeues : they robbe insensibly the Common-wealth, most sensibly themselues : *Pouertie comes on him as an armed man*. The Idlesbie is pouerties prisoner : if hee liue without a calling, pouertie hath a calling to arrest him. When the Cisterne of his patrimonie is emptied, and seemes to inuite his labour to replenish it ; hee flatters himselfe with enough still, and lookes for supply without paines. Necessitie must driue him to any worke, and what hee can not (*aufferre, he will differre*) auoyd, hee will delay.

Euery get-nothing is a theefe, and lazinesse is a *stollen water* : if the Deuill can winne thee, to plye hard this liquour, hee knowes it will whet thy stomach to any vice. Faction, Theeuerie, Lust, Drunkenesse, blood, with many Birds of this blackewing, offer themselues to the Idle minde, and striue to prefferre their seruice. Would you know, sayes the Poet, how *Aegistus* became an adulterer ? *In promptu causa est : desidiosus erat* : the cause is ealie, the answere ready : *hee was Idle*. Hee that might make his estate good by labour, by Idlenesse robbes it. This is a dangerous *water*, and full of vile effects : for when
the

D. Hall, char.

Phil. Mel.

Prou. 24. 34.

the lazie haue robbed themselues, they fall aboard and robbe others. This is the Idle-mans best end, that as hee isa Thiefe, and liues a beast, so to dye a beggar.

4. The fourth Cup is *Ennie*: Water of a strange and vncouth taste. There is no pleasure in being drunke with this *stollen water*: for it frets and gnawes both in palates and entralls. There is no good rellish with it, either in tast or digestion. Onely it is like that *Acidula aqua*, that *Plinie* speakes of, which makes a man drunke sooner then wine. *Ennie* keeps a Register of Iniuries; and graues that in Marble which *Charitie* writes in the dust, Wrong. It cannot endure that any should be conferred with it, preferred to it.

*Nec quemquam iam ferre potest Casarue priorem,
Pompeiusue parem.*

Cesar can brooke no *Greater*; *Pompey* no riual. *John Baptist* was of another spirit: when he heard that the people had left him to follow *Christ*, he spake with the voice of content, *My ioy is fulfilled. He must encrease, and I must decrease. Inuidus non est idoneus auditor.* The enuious man is an incompetent hearer: his eares are not fit to his head. If hee heares good of another, hee frets that it is good: if ill, he is discontent that he may not iudge him for it. If wronged, hee cannot stay Gods leasure to quit him: he is straight, either a *Saul* or an *Esau*; by secret ambushes, or by open hostillitie, he must carue himselfe a satisfaction. No plaister will heale his pricked finger, but his heart-bloud that did it: if he might serue himselfe, he would take vnreasonable peny-worthes. S. *Augustine* would coole his heate. *Vis vindicari Christiane? Wilt thou bereuenged of thine aduerfarie oh Christian? tarry a while: Nondum vindicatus*

Ioh. 3. 29.

Arist.

vindicatus est Christus : Thy Lord and Sauour is not yet auenged of his enemies.

Malice is so madde, that it will not spare friend, to wreake vengeance on foes. So *Garnet* told the *Powder-traitours* ; that *some innocent might be destroyed with many nocent*, if the publicke good could not otherwise be perfected. His instance was, that in a Towne besieged, though some friends were there; yet no wrong nor offence, at aduantage to cut all their throates. Hence, if there had beene *Papists* in the Parliament-house, yet rather then loose so holy a massacre, they must haue flowne vp with others. Call you these *Saints*? *Tantane animis caelestibus ira*? It was Gods reseruation in the olde *Testament*, for accursed *Sodome*, *Si decem iusti*, if tenne righteous persons be found there, &c. It was *Christs* suspension in the new, *Let the tares alone till Haruest*, least the *Wheat* be plucked up withall, *Theodosius* was taxed, that in *fontes una cum fontibus trucidasset*, that he had slaine the good with the guilty; and might not be suffred to enter into the Temple. In the Primitiue Church the *Bishops* staid processe against the *Priscillian Heretikes*, *ne catholici cum illis perirent*, least some good Christians should perish with them. *Iehu* intending due destruction to the worshippers of *Baal*, made a speciall search, that none of the *Lords seruants* were amongst them. But malice is euer blinde, to see what sequell attends her courses. The *Ennious* man is content to loose one eye of his owne, so he may put out both his neighbours: nay, which is worse, hee will loose both his owne to put out one of his. The least trespass shall not passe without suite. The *Deuill* can send him on a very slight errand to *Westminster-hall*. Be the case neuer so broken, if the *Lawyers* wit can stich it together, that it may hold to a *nisi prius*, it is enough. I may (with a little inuersion) reade his destinie from the *Poet*.

Gen. 18. 2.

Matth. 13. 29.

2 King. 10. 23.

*Hunc nec dira venena, nec hostius auferet ensis,
Nec laterum dolor, aut tussis, vel tarda podagra:
Garrulus hunc quando consumet.*

Let him not feare Domesticall poison, nor forraine sword, nor a stich in's sides, nor a Cough in's lungs, nor the Gowte in's ioynts: *Hunc proprius linor consumet. Hee will fret himselfe to dust.* His *Pracordia* are steeped in Vineger. *A sound heart is the life of the flesh:* but *Ennie is the rottenesse of the bones.* The Drunkard rots his flesh, the malicious his bones: Hee burnes vp his blood in the forname of hatred.

Prou. 14. 30.

Insanit; cum aliena nequit, sua pectora rodit.

*Madde, that his poyson will not others kill,
Hee drinks it off himselfe, himselfe to spill.*

Ennie is throwne like a ball of Wild-fire at anothers Barne; rebounds and fires thine owne. The Swallow hauing crossed some Lands and Seas, returnes next Summer to her olde Chimney: the Arrow of malice shot farre off, turnes vpon his heart, that set it flying. Blesse your selues; you know not whither you will be carried, if once you be horsed on the backe of the *Ennious man*. Forbeare then this *water*, as thou louest thy health, blood, life and peace.

Matth. 13. 28.

5. The fift *Cup* is *Drunkennesse*; a *Viall* of the *waters* of *Stealth*: a liquid foode literally taken. For that, which *Ebrietie* sinnes withall, is *wine and strong drinke*. (*Ue fortibus ad potandum. Woe to them that are mightie to deuoure Drinke*; and strong to carrie it away; for their habillitie encourageth their more frequent sinnes.) But *Drunkennesse*, as it is a *Cup* of this seruice, is a speciall *water* of it selfe, at the *Devils Banquet*.

Esa. 5. 22.

This

Prou. 23. 21.

This sinne is an horrible selfe-theft: God hath past his word against him. *The Drunkard and the Glutton shall come vnto pouertie, and Drowsinesse shall cloath a man with ragges.* Hee that drinckes more in a day, then hee can earne in a vveeke, what will his gettings come to at the yeeres end? There is no remedie, hee must shake hands with beggerie, and welcome it into his companie. How many (in the compasse of our knowledge) haue thus robbed themselues; and beene worse enemies to their owne estates, then the most mischieuous Theeues! Theeues cannot steale Land, vnlesse they be Westminster-hall Theeues, crafty contenders, that eate out a true title with a false euidence: but the Drunkard robs himselfe of his Lands: Now he dissolues an Acre, and then an Acre into the Pot; till hee hath ground all his ground at the Malt-querne; and runne all his Patrimonic through his throate. Thus hee makes himselfe the liuing tombe, of his fore-fathers, of his posteritie: hee needes not trouble his sickē minde with a Will, nor distrust the fidelitic of Executours; he drownes all his substance at the Ale-fat; and though he deuoures much, is the leaner euery way. Drunkenesse is *regius morbus*, a costly sinne. It is like Gunpowder, many a man is blowne vp by it. He throwes his house so long out at windowes, till at last his house throwes him out at doores. This is the Tiplers progresse: from luxurie to beggerie; from beggerie to theeuerie: from the Tauerne to Tyburne, from the Alehouse to the Gallowes.

D. Boys. Possil.

6. The last Viall of these selfe-stolne waters, is *Conetousnesse*: a dish of drinke at the *Devils Banquet*, which more come for, then for all the rest. The couetous is a cruell Thiefe to himselfe, worse then the Deuill: for the Deuill would giue much for a soule; how much vvould hee giue for himselfe? The *Conetous* man loues money

money better then his owne soule? This mercenarie Souldier is fit for any office in the Deuils Campe. There is no sinne so vgly, so hideous, but sent to the *Couetous* mans dore in a golden vizour, it shall haue entertainment. This *Sinne* is like a great Beast, which violently breaking vpon Gods free-hold, makes a gappe wide enough for the whole Heard to follow. *Frustrur mundo, utitur Deo.* The Couetous possesseth the world, and makes vse of God: but if a man cannot serue *God and Mammon*, he can much lesse serue *Mammon and God*: God scornes to be set after the world. He heauens himselfe on earth, & for a litle pelfe couens himselfe of blisse. He steales *quiet* from his owne bones, *peace* from his conscience, *grace* from his soule! Is not this a Thiefe?

How much of fame, libertie, peace, conscience is laid out to purchase gold? some for loue of it would plucke downe Heauen, and empty it of a Deitie: others to ouertake it, runne quicke to Hell. And they, that seeke it, finde it: for if a man will sell Heauen for pelfe, he shall not faile of his purchase. Hence *Mammon* is the God of no beggars; but Merchants and Gentles, and Cormorants, and Vsurers, and Chuffes. The *Idols of the Heathen were siluer and gold*: It is but inuerting the sentence. Their Idols are *siluer and gold*, and siluer and gold are our Idols.

Many a wretched Father playes the Thiefe with himselfe, and starues his owne carkasse, to leaue wealth to his Babe. Hee liues on rootes, that his prodigall Heire may feede on Pheasants: he keepes the Chimney corner, that his Heire may frequent Ordinaries: hee drinks water, that his Heire may drinke wine, and that to drunkennesse. Though hee be richer then *Diues*, he liues like an Alchymist. Miserable Fathers make wretched Sonnes: none often haue more vndone them, then they that haue done most for them. They

M

make

Prou. 12.

make heritages, but God makes Heires: the children of such Churles seldome *roft* what their Fathers *tooke in hunting*. Now what Thiefe can more spoile another, then such a man doth himselfe? he cannot find in his heart, to put a good morsell into his belly. He dares not eate an Egge, leaft he should loose a Chicken. A poore Beggar is in better estate then a rich Miser: hee wants many things; but this wants all things. *Corpus extenuat, vt lucrum extendat*: He wrinkles and contracts his bodie, that hee may enlarge and replenish his purse: hee pincheth his carkasse, to stufte his Capcase. No maruell, if that he heare not the moanes of the poore, when he is deafe to the complaints of his owne belly. Whereas, *he that laboureth, laboureth for himselfe, for his mouth craueth it of him*. It is the voice not only of Gods spirit, that so it should be, nor of reason onely, that so it must be, but euen of nature, that so it is; vnlesse in such vnreasonable beasts as the *Cometous*; or rather (worse then beasts, for they serue the necessity of nature) vnnaturall wretches: Dressing, like Cookes, much good meat, and not vouchsafing to licke their owne fingers. *There is an euill*, saith Solomon, *under the Sun*; and such an euill, that the Sun can scarce see a worse: *A man, to whom God hath giuen riches*, and that so abundantly, *that he wanteth nothing of all that his soule can desire, yet God giueth him not the power to eate thereof, but a stranger eateth it. This is vanitie and an euill disease*. A Disease it is, and fitly called the Droplic.

Prou. 16. 26.

Thus the *Cometous* man pines in plenty, like *Tantalus*, vp to the chinne in water, yet thirsty. He that hath no power to take part of Gods blessings, which he keepeth; playes the Thiefe finely, and robs himselfe. His extortion hath erst stolne from others; and now hee playes rob-thiefe, and steales from himselfe. They say, the rule of charity should be fetch'd from home. He

Eccles. 6. 1. 2.

that is miserable to himselfe, will neuer be liberall to others; he that pines himselfe, God blesse me from begging at his dore. It is miserable liuing at this mans finding: for like a *Chimist*, he turnes euery thing into siluer, what he should weare, and what he should eate; and so robs both backe and belly of warmth, of sustenance. All, to coniuere a little money into the circle of his Purse; which he will doe, though he fetch Spels from the Deuill to doe it: yet keepes it onely to looke on, not to vse. *Nemini bonus, sibi pessimus*. As he is good to none, so (let it be his plague) hee is worst to himselfe. He is euer in debt to his belly: the purest mettall is for his Coffer; the coursest meate is good enough for his stomach. He doth so crosse the vanity of Pride, which esteemeth the dearest things the best; that hee thinkes nothing sweet, but what is cheape. If euer he satisfie his complaining stomach with a good morfell, it shall be from his neighbours Trencher.

Senec.

He hath not so much idle time, as to sleepe; but either he dreameth of his gold, or riseth to see if the dores be fast. So *Claudian* (amongst others) describes the *Couetous* dreame. *Et vigil elapsas querit auarus opes*. He seekes that in his sleepe, which he could not finde waking. The *Couetous* giue better eare to the *Priests* of *Ianus*, then to the *Apostles* of *Iesus*: *Querenda pecunia primum est*: First seeke money, hath thrust out (*Querite primum regnum Dei*) First seeke the Kingdome of God. They will heare vs willingly, if our *Text* be *Commodity*, and our *Sermon* *Policie*. A *Bill*, that containes the sale of a *Lordship*, or the newes of a *Morgage*, or the offer of good security for ten in the hundred, is more heeded, then a booke on the *Stationers* shop, with the way to *heauen*, for the *Title*. Neither let vs (as is said) iudge him onely to drinke of this *water*, that extorts from others; but euen him that pincheth himselfe. So *S. August.*

Lib. 3. Pref.

Hor.
Matth. 6. 33.

Psal. 4. 6.

Plin.

Non solum auarus est qui rapit aliena; sed qui cupide seruat sua. He is not onely couetous, that raketh from others, but he also that taketh from himselfe. The niggards lookes to his entring guests, is like *Diana's Image* in *Chios*, which frowned with a lowring countenance on all that came into the Temple, but looked blithe, and smiled on them that departed. This is he that thinkes there are no such Angels as his golden ones; no such Paradise as in his Counting-house. Hee cares not to runne quicke to the Deuill of an errand, so gaine sends him, & payes him for his paines. He hath a short conscience, and a large damnation. He is a speciall guest at the *Deuils* boord; and neuer misseth his Ordinarie, which he affects the more, because hee payes nothing.

Mich. 2. 1.

The more hee deuoures, the hungrier hee is: a full supper of profit, giues him the more eager appetite to his morrowes breakfast. All he eates, is like Physicke to him; hee lookes thinner after it. Hee takes great paines to goe to hell: whither since hee will goe, hee might doe it with more ease. He hath no heauen, neither present nor future; and hauing sold blisse for riches, as *Esops* Dogge did the flesh for the shadow, behold; hee looseth both. Other sinners for their damnation, haue somewhat, which they call delightfull: the Couetous man buies hell with hell; eternall, with present anguish. Thus he robs himselfe of all content; and when all is done, he's a man vndone, and pierced through with many sorrowes.

1 Tim. 6. 10.

We haue now ended the seruice of the *waters*; with the 1. *Prescription* of their *Beings, Waters*: and 2. The *description* of their *natures, Stollen*. The Vices, which vnder this smooth name the Deuill tempts his guests to surfet on, are to your hearing odious: I will step no further to fetch in application, then from the word, *Stollen*.

All *Stollen* things are accountable for; the law of all Nations

Nations hath prouided, that (*cuius sum*) every man may enjoy his owne. God is a iust Iudge, a retributor of every man his owne. No theefe can scape 1. The apprehension of his Pursuiuants. 2. The apparence to his Sessions. 3. The penaltie of his sentence. He hath appointed a generall Assises, *a a day, wherein he will iudge the world in righteousnesse, by that man, whom he hath ordained, &c.* To which there is a necessitie of appearance. *b For wee must all appeare before the Iudgement seat of Christ, that every one may receive the things done in his bodie, &c.* At which time (an account is not auoidable) *c God shall bring every worke into Iudgement, with every secret thing, whither it be good or euill.* What then will be the successe of these *stollen waters*? We carry out our robberies now vvithout question; wee inuade our brethren, we euade the Law: But behold, *d at Euening-tide trouble, & before the Morning he is not. This is the portion of them that spoile vs, and the lot of them that rob vs.*

Felony is the Inditement, a rebellion against our Soueraignes Crowne and Dignitie. *Ambitious* theefes in the Court, *Simoniacall* theeues in the Church, *hollow-hearted* theeues in the Citie, *oppressing* and *men-eating* theeues in the Country: all must be summoned, their debts summed, their doome sentenced. The impartiall conscience from the booke of their liues, shall giue in cleere euidence. There is no retaining of Counsell: no bribing for a partiall censure: no tricke of demure: no putting off and suspending the sentence: no euading the doome. The cursed generation of thefts are now easily borne, and borne out. Subtiltie can giue them the helpe of a conueyance, and money purchase a conuience. But then alaise! what shall become of them, and of many soules for them? what shall become all the *Traitours*, *gory Murtherers*, *impudent Atheists*, *secret Church-robbers*, *speckled Adulterers*, *rusty Sluggards*, *nasty drunkards*, and all the defiled wretches

Applic.

^a Acts 17.31.

^b 2 Cor. 5.10.

^c Eccles. 12.14.

^d Esa. 17.14.

ches that haue sucked damnation from the breasts of blacke *Iniquitie*. An impenetrable *Indge*, an impleadable *Inditement*, an intolerable *anguish* shal ceaze vpon them. Mountaines of Sand were lighter, and millions of yeeres shorter then their torments.

Oh thinke, thinke of this, ye *Sonnes* of rapine, that with *greedinesse* deuoure these *stollen waters*. You can not robbe God of his glory, man of his comforts, your selues of your happinesse, but *God, Man*, your owne *Soules* shall cry against you. What thunder can now beat into you a feare of that, which then no power shall ease you of? why striue wee not, *Niniveh*-like, to make the message of our ouerthrow, the ouerthrow of the message? and so worke, that according to *Sampsons* Riddle, the *Destroyer may saue vs*? Wherefore are wee warned, but that wee might be armed? and made acquainted with Hell in the speculation, but that wee may preuent the horrour of it in passion? Let me tell you, yee *theeues*, that sit at *Sathans* boord; there is a *theefe* shall *steale* on you, *steale* all from you, ^d *The day of the Lord will come as a Theefe in the Night, in the which the heauens shall passe away with a great noyse, &c.* κλέπτης, a *Theefe*, ἀπο τῆς κλέπτειν, to take away priuily, or by stealth: or, ἀπο τῆς κεύπτειν, of hiding or couering. *Fur a furuo, quia in obscuro venit*. A *theefe* as well for stealing on vs, as for stealing from vs. He comes in the darke, when no body sees, treads on wooll, that no body heares, watcheth an houre that no body knowes.

This *Theefe* shall *steale* on you, perhaps *Banketting* at this *Feast of Vanitie*: as the *Flood* came on the old World, vvhiles they ^e *ate and dranke*, and were merrie. ^f *Watch therefore, for you know not what houre your Lord doth come*. So *Chrysostome* on that place, from our *Sauours* comparison of the *good man of the house*: *non laderetur ille furto, si sciret venturum: vos scitis, paratiores,*

Reuel. 6. 16.

Ephes. 4.

^d 2 Pet. 3. 13.^e Luke 17. 27.^f Matth. 24. 42.

Hos. 78.

tiores esse debetis. The theefe should not hurt him, if he knew of his comming: you know he wil come, prepare for his welcome. We are all housholders; our bodies are our houses; our soules our goods; our senses are the Doores and Windores, the Lockes are *Faith* and *Prayer*. The day of our doome will come as a theefe; let our Repentance watch, let it neuer sleepe, *lest we perish.* *Si prescirent homines, quando morituri sint, diligentiam super eam rem ostenderent.* If men foreknew the time of their death, they would shew carefulnesse in their preparation; how much more being ignorant? But alas! Ignorance *coucnants with death*: and securitie *puts far away the euill day*, and causeth the seat of violence to come neere. When the Prophets of our *Israell* threaten Iudgements, you flatter your selues with the remotenesse. *† The vision that he seeth, is for many dayes to come, and he prophocyeth of the times that are farre off.* As if it concerned you not what ruine laid waste the Land, so peace might be in your dayes. (But there is *no peace*, sayth my God, to the wicked.) our Rose-buds are not vvithered, our daunces are not done: sleepe Conscience, lye still Repentance. Thus with the sentence of death instant, and in a prison of bondage to Satan present, saith S. *Augustine, Maximo gaudio debacchamus*: wee are drunken, we are franticke with pleasures. There may be other, there can be no greater madnesse.

Loe, the successe of these *stollen waters*. You heare their nature: time hath preuented their *sweetnesse*. God of his mercie, that hath giuen vs his *Word* to enforme our Iudgement, vouchsafe by his *Spirit* to reforme our consciences, that wee may conforme our liues to his holy precepts. For this let vs pray. &c.

*What here is good, to God ascribed be,
What is infirme, belongs of right to me.*

F I N I S.

Chryf.

° Amos 6.3.

† Ezck. 12. 27.

§ Esa. 57. 21.

De consl. vit. & virtut.

THE HISTORY OF THE

of the first ten years of the reign of King James the First. The first part of this history is the reign of King James the First, from the year 1603 to 1625. The second part is the reign of King James the Second, from the year 1685 to 1688. The third part is the reign of King James the Third, from the year 1701 to 1702. The fourth part is the reign of King James the Fourth, from the year 1702 to 1708. The fifth part is the reign of King James the Fifth, from the year 1708 to 1714. The sixth part is the reign of King James the Sixth, from the year 1714 to 1720. The seventh part is the reign of King James the Seventh, from the year 1720 to 1726. The eighth part is the reign of King James the Eighth, from the year 1726 to 1732. The ninth part is the reign of King James the Ninth, from the year 1732 to 1738. The tenth part is the reign of King James the Tenth, from the year 1738 to 1744.

THE
Breaking vp of the
Devils Banquet.

OR
The Conclusion.

BY
THOMAS ADAMS, Preacher of Gods
Word at *Willington* in *Bedford-shire.*

ROM. 6.21.
What fruit had ye then in those things, whereof you are now ashamed?
For the end of those things is death.

TERTVL. lib. ad Martyres.
Pax nostra, bellum contra Satanam.
To be at warre with the Deuill, is to be at peace with our owne Con-
science.



L O N D O N:
Printed by *Thomas Snodham* for *Ralph Mab*, and are to be
sold in *Paules* Church-yard, at the signe of the
Grey-hound. 1614.

THE
Breaching up of the

Third Book

OF

the

THOMAS ADAMS, Professor of Gods
Word at Wellingon in Bedfordshire.

ROB. D. 11.

Printed by J. Smith in the Strand, where the Author's
Residence is in the Strand.

Printed by J. Smith in the Strand

Printed by J. Smith in the Strand, where the Author's
Residence is in the Strand.



LONDON:
Printed by Thomas Smith for Robert D. 11. and are to be
sold in Pauls Church-yard, at the signe of the
Greyhound. 1614.



TO THE RIGHT
VERTVOVS AND VVOR-
thy Sisters, the Lady *Anne Gostwyke*,
and M^{rs}. *DIANA BOVLES*:
sauiug Health.



That I haue clothed this
SERMON *in the Liuery*
of your Patronages, I
might giue many reasons
to satisfie others. But
this one, to mee, is in
stead of all, that you affect the Gospell:
Not with the suddaine flashes of some ouer-
hote dispositions, but with mature Discretion,
and sound Obedience. I could not therefore
suffer any thought of mine owne unworthi-
nesse, to dissuade mee from presenting this
poore labour to your hands; who haue so

The Epistle Dedicatorie.

fauourably accepted my weaker seruices. I owe you both a treble debt, of Loue, of Seruice, of Thankfulnesse. The former, the more I pay, the more still I owe. The second, I will be ready to pay, to the vttermost of my power; though short both of your deserts, and my owne desires. Of the last, I will strine to giue full paiment, and in that (if it be possible) to come out of your debts. Of all these, in this small Volumne, I haue giuen you the earnest. As you would therefore, doe with an ill debtor, take it till more comes. It shall be the more currant, if you will set thereon the seales of your acceptance. It is the latter end of a Feast: yet it may, perhaps, afford you some Christian delicate, to content your well affected spirits. It shall let you see the last seruice of Sinnes Banket; the harsh and vnpleasant closure of vauitie; the madnesse of this doating Age; the formall dislike and reall loue of many to this World, the euill works of some criticall, others hypocriticall dispositions, the ending, conclusion, and beginning confusion of the Devils

The Epistle Dedicatorie.

*uils Guests. The more perfectly you shall
hate sinne; the more constantly you shall hold
your erst embraced vertues. And so in happy
time worke out your owne saluations.
God giue a succesfull blessing to your Christian
Indeuours: which shall euer bee faithfully
prayed for, by*

Your VVorships

affectionately deuoted

THOMAS ADAMS.

Thomas Burt

Thomas Burt

...

...

...



THE
Breaking vp of the
Deuils Banket.

The third Sermon.

PROVERB. 9. 17:

Stollen waters are sweet, and Bread eaten in secret is pleasan.



HE custome of sinne hath so benumbed the sense of it; and the delighted affections brought the conscience so fast a sleepe in it; that ^a *he troubles Israel*, who would waken *Israel*: and his speecli is harsh Barbarisme, that speakes against the Deuils ^b *Diana*; the Idoll of *Vice*, which many worship. Our vnderstandings thinke well of *Heauen*; but our affections thinke better of *Earth*. *Alexander* after his great Conquests, wrote to the *Gracian* Senate, *Vt se deum facerent*, that they would accept him into the number of their
Gods.

^a 1 King. 18. 17

^b A. 19. 34.

Ælian. Var.
hif. lib. 2. cap. 19

c Ion. 2. 8.

Gods. With a resolute consent, they denied it. At last a (right) Politician stood vp, and told them, that (*videndum est, ne dum cœlum nimis custodirent, terram amitterent*) they should looke well to it; least whiles they were so religious for heauen, they lost their part of earth. Hence they made (though but a perfunctory and fashionable) decree. *Quoniam Alexander Deus esse vult, Deus esto.* Since *Alexander* will be a God, let him be one. God commends to vs his *heauenly graces*; Satan his *clyng vanities*. Our Iudgements must needs giue assent to God. But because his precepts goe against the graine of our affections; and the Deuill tels vs, that curiositie for the vncertaine ioyes of heauen, will lose vs the certaine pleasures of earth: we settle vpon the *Gracian* resolution, (though more seriously :) not to be so troubled for our soules, as to lose a moment of our carnall delights. This is the Devils assertion, in calling stollen waters *Sweet*: the truth whereof I am bold (though a little I disquiet your lusts) to examine. You haue heard the *prescription, Waters*: the *description, Stollen*.

The *Ascription* of the quality (in it selfe) or effect (to others) of these *Waters*, if we may belecue *Temptation*, is *Sweet*. *Stollen waters are Sweet*. It is the speech of the *d Father of lies*, and therefore to carrie little credit with vs. *Sweet?* to none but those that are Lust-sicke; like them that are troubled with the greene-sicknesse; that thinke Chalke, and Salt, and Rubbish, sauourie. It is a strangely-affected soule, that can finde *Sweetnesse* in sinne. Sinne is the deprauation of goodnesse: the same that rottennesse in the Apple, sowrenesse in the Wine, putrefaction in the flesh, is sinne in the conscience. Can that be *sweet* which is the deprauing and depriuing of all *sweetnesse*? Let any subtilty of the Deuill declare this riddle. The *præ-existent priuations*
were

d Ioh. 8. 44.

were *deformitie, confusion, darknesse*. The position of their opposite perfections, was the expulsion of those foule contraries. Sinne comes like bleake and squalid Winter, and driues out these faire beauties: turnes the Sunne-shine to blacknesse; calmenesse to tempests; ripenesse to corruption; health to sicknesse; *sweetnesse* to bitternesse.

They desperately thrust themselves on the pikes of that threatned woe: *Esa. 5.* that dare say of ^e *bitter, it is sweet*; and consent to the Deuill in the pleasantnesse of his cheare; when the impartiall conscience knowes it is ^f *Gall and Wormewood*. Yet such is the strong Inchantment, whereby *Satan* hath wrought on their affections, that bloudinesse, lust, periurie, oppression, malice, pride, carrie with these *Guests* an opinion of *sweetnesse*. If froathie and reeling *Drunkennesse*, leane and raking *Couetousnesse*; meager and bloud-wasted *Ennie*, keene and rankling *Slander*, nastie and ill-shapen *Idlenesse*, smooth and faire-spoken *Flatterie*, bee comely? what is deformed; If these be *sweet*, there is no bitternesse. But though the Deuill be not ^g *an Angell of light*, yet he would be like one. Though hee neuer speakes *Truth*, yet he would often speake the ^h *colour of Truth*. Therefore let vs obserue, what fallaces and deceitfull arguments hee can produce, to make good this attribute; and put the probabilitie of *sweetnesse* into his *stollen waters*. For the Deuill would not be thought a *Dunce*; too weake to hold a Position, though it be neuer so absurd. *Stollen waters*, Iniquities are *sweet* to the wicked in three respects. 1. Because they are *stollen*. 2. Because they are cheape. 3. Because they giue delight, and perswaded content to the flesh.

1. *Stollen* or *foubidden*. Euen in this consists the approbation of their *sweetnesse*, that they come by *stealth*, and are compassed by dangerous & forbidden paines.

^e Esa. 5. 20.

^f Ier. 9. 15.

^g 2 Cor. 11. 14

^h Matth. 4. 6.

Gen. 3. 6.

Furta placent, etiam quod furta. Theft delights, euen in that it is theft. The frutes of a wicked mans owne Orchard, are not so pleasant-tasted as his neighbours: neither doe they referue their due sweetnesse, if they be freely granted. But as the Prouerbe hath it: *Dulcia sunt poma, cum abest custos.* Apples are sweet, when they are plucked in the Gardiners absence. *Eve* liked no Apple in the Garden so vuell as the forbidden. *Antiochus* scornes Venison as base meate, if it bee not lured. It is an humour as genunie to our affections, as moisture is inseparable to our blouds, that, *nitimur in vetitum semper*; Wee runne madde after restrained Obiects. Wee tread those flowers vnder our disdainfull feete, which mured from vs, we would breake through stone-walls to gather. The libertie of things brings them into contempt: neglect and Dust-heapes lye on the accessible stayres. Difficultie is a spurre to contention, and there is nothing so base, as that which is easie and cheape. *Sol spectatorem, nisi cum deficit, non videt: nemo obseruat Lunam nisi laborantem.* The two great lights of heauen, that rule in their courses the day and night, are beholding to no eyes, for beholding them, but when they are eclipsed. We admire things lesse wonderful, because more rare. If the Sunne should rise but once in our age, wee would turne *Persians*, and worship it.

Wines would bee lesse set by, if our owne lands were full of Vineyards: Those things that Nature hath hedged from vs; wee long and languish for; when *Manna* it selfe, because it lies at our dores, is loathed. *Virutem presentem ferè in nostris odimus; Sublatam ex oculis procul querimus inuidi.* The more spreading good things are, the more thought vile: and (though against that olde and true* rule) the commu-

nitie

Nota.

* Вонимъ, что
состыниисъ, со
мелius.

nitie shall detract from the commoditie. It is the peruerseness of our natures, till sanctification hath put a new nature into vs, that Gods yoke is too heauie for our shoulders: we cannot draw in the geeres of obedience. We can trauell a whole day after our dogges; but if authoritie should charge vs to measure so many miles, how often would wee complaine of wearinesse? The Bird can sit out the day-measuring Sunne, see his rise and fall without irksomnesse, whiles shee is hatching her Egges; if her nest were a Cage, with what impatience would shee lament so long a bondage! So the Usurer, though hee began his first bagge with the first houre, and pulls not off his hands or his eyes, till the eye of Heauen is ashamed of it, and denies further light, hee is not wearie: let him sit at Church two houres, the seate is vneacie, his bones ake, either a Cushion to fall a sleepe with, or he will bee gone. That *Christ* may iustly and fitly continue that his reproofe vpon such: *Can ye not watch with mee one houre?*

Matth. 11. 30.

Matth. 26. 40.

Thus the Commaund makes things burdensome, and Prohibition desirable. The wicked would not so eagerly catch at vanities, if God had not said, *nolite tangere*, touch them not. Rapine, Lust, Ebrietie, Sacriledge would sitte idle for want of customers, if Gods interdiction had not sette a *ne ingrediarius*, on their doores. ^a *Enter not. Rome*, (I know not how truly) braggess, (and let her ^b boast her sinne) that shee hath the fewer Adulterers, because shee sets vp the Stewes. It is reported, that *Italy* did neuer more abound with ^{*} Students, then when *Iulian* had shut vp the Schoole-doores, and turned Learning into exile. He had fellowes in that Empire of so contrarie dispositions; that some restrayned all things, some forbad nothing; and so made their times either tyrannous or

^a Prou. 4. 14.

^b Philip. 3. 19.

^{*} In the best learn.ng.

licentious: insomuch that it was a busie question in those times; whether of those Emperours were worse; one, that would let euery man doe as he list; and the other, that would suffer no man to doe as hee would. It is obserued of the Iewes, that whiles the Oracles of heauen were open, and Religion leaned on the shoulders of peace, they fell frequently to Idolatrie: but with the *Babylonian* bridle in their mouthes, they eagerly pursue it: their persecution for it, encreased their profecution of it. So the blood of *Martyrs* feedes the *Church*; as if from their dead ashes sprung (*Phoenix*-like) many professours.

If troden Vertue grow so fast, like *Camomill*? how then doth restrained Vice thriue? sure this *Hydra* rather multiplies his heads, by the blowes of reproofe. Sure it is, that *ex malis moribus oriuntur plurima leges*. If men were not prone to infinite sinnes, a more sparing number of lawes would serue our turnes. And the more dangerous the law hath made the passage of Iniustice, the more frequently, feruently they loue to faile after it. What they quake to suffer, they tickle to doe; as if their Itch could not bee cured till the Law scratch them: so peruerse is their disposition, that onely coaction must force them to good, onely correction binde them from euill. Now, as it is shame, that necessitie should draw vs to that, whereunto our owne good should leade vs: so it is past shame to warre for that, which God hath charged vs to ware of. *Malum est agere quod prohibetur, sed agere quia prohibetur, pessimum*. Hee that doth that which is forbidden, is euill; hee that doth it because it is forbidden, Deuill. But as the honest man, that hath somewhat to take to, is in most care to come out of debt; so hee that hath neither honestie nor lands, takes care onely to come into debt, and to be trusted.

Thus

Thus wee all long for restrained things, and doate on difficulties; but looke with an ouerly scorne; and winking neglect on granted faculties. *Pharaoh* is sicke of Gods plague: the peaceable dismissal of *Israell* will cure him: hee sees his medicine: no, hee will be sicker yet; *Israell* shall not goe. Oh, that these, vvh^o wrastle with God; would thinke that the more fiercely and firily they assault him; they are sure of the sorer fall. The harder the earthen vessell rusheth vpon the Brafen the more it is shiuered in pieces. But nothing doth giue the vngodly such content, as that they dangerously pull out of the iawes of difficultie. No Flowers haue so good a smell as the *Stollen*: no repast so sauoury as the cates of *Theft*.

Exod 8.

Que venit ex tuto, minus est accepta voluptas.

Ouid. de am. li. 3.

Facilitie and libertie onely takes off the edge of *Lust*; and what God doth restraine, man will not refraine. The Adulterer cares not for the chaste societie of a faire and louing wife; but the lusts of vncleannesse, which he steales with hazard, from anothers bed; a re-*sweet* in his opinion. *Ahabs* wholekingdome is despised in his thoughts, whiles he is sicke of *Nabaoths* Vineyard. Heare *Esau*, *What is my Birth-right to mee, when I can not taste of those red pottage?* Oh the crosse-nesse of our refractary dispositions, that are therefore the more earnestly set vpon the *pro*, because God hath more clearely charged them with the *contra*: as if our naturall course was Crab-like to goe backward; and our delight was to be a second crosse to CHRIST, whereby though wee cannot crucifie his *Flesh*, yet wee oppose and oppugne his *Spirit*: as if *Cynically* we affected snarling, or like the Gyants, would trye our strengths with God.

c 1 King. 21. 4.

d Gen. 25. 32.

c Ephes. 2. 2.

e Esa. 29. 16.

g Luke 19. 17.

h Psal. 32. 9.

Thus wee haue examined the Deuils reason, and finde the natures of the vicked actually disputing for the truth of his assertion; and so, *interdicta placent*, the waters of sinne seeme *sweet*, and are more greedily swallowed, because they are *stollen*. The *c Prince of the ayre so rules in the hearts of the children of disobedience*, that their appetites onely couet prohibited meates; and their affections languish after discharged obiectes. But *f your turning of things vp-side downe, shall be esteemed as the Potters clay*. And, *g those mine enemies, which would not that I should raigne ouer them, bring hither, and slay them before mee*. GOD hath a hooke for *Senacherib*, a curbe for *Saul*, a bridle for these *h Horses and Mules*: the highest mouer ouer-rules the swift motion of these inferiour Sphæres, that they cannot fire the vworld: but as they delight to make other mens possessions theirs by stealth; so they shall one day bee glad, if they could put off, that is theirs vpon other men; and shift away the torments that shall for cuer sticke on their flesh and spirits.

2 The second argument of their *sweetnesse*, is their *cheapenesse*. The sinnes of *stealth* please the vicked, because they are cheape: vwhat a man gets by roberie, comes vwithout cost. The vngodly vwould spare their purse; though they lay out of their conscience. *Parcatur sumptui*. Fauour their temporall estates, though their eternall pay for it. *Judas* had rather lose his soule, then his purse: and for thirtie siluerlings, hee sels his Master to the Pharises, himselfe to the Deuill. Yet when all is done, hee might put his gaines in his eye. It is but their conceit of the cheapnesse; they pay deare for it in the vpshot. The Deuill is no such franke Chapman to sell his Wares for nothing. Hee vwould not proffer Christ
the

the kingdomes vvithout a price, hee must be *worshipped* for them. The guests carry not a draught from his table, but they must make curtesie to him for it. His *worship* must be thanked at least: nay, thanks will not serue, affected, obayed, honoured. Hee is proude still, and stands vppon it, beyond measure, to be *worshipped*. Hee vvill part vvith an ounce of vanitie, for a dramme of *worship*: but the worshipper had better part with a talent of gold.

Matth. 4.

The Deuill indeed keepes open house; *noctes atq; dies, &c.* Hee makes the world beleeuue that hee sels *Robin-Hoods* peny worths; that he hath *manum expansam*, a prodigall hand, and giues all *gratis*: but *vix & modis*, hee is paid for it; and such a price, that the whole world comes short of the value. Onely hee is content to giue day, and to forbear till death: but then hee claps vp his debtors into euerlasting prisonment, and layes an heauy execution on them; that euen the *Spanish Inquisition* comes short of it. Thus as the King of *Sodome* said to *Abraham*, *Da mihi animas, Gue me the soules*, take the rest to thy selfe: The *Prince of darkenesse* is content, that thou shouldest haue riches and pleasures cheape enough; onely giue him thy soule; and hee is satisfied. The Deuill would haue changed his *Arithmeticke* vvith *Iob*, and rather haue giuen *addition* of vvealth, then *substraction*, if hee could haue so wrought him to blaspheme God.

Gen. 14. 21.

Sathan seemes marueilous franke and kinde at first: *Munera magna quidem prabet, sed prabet in hamo.* They are *beneficia viscata*, ensnaring mercies. As the Tree is the Birds refuge when shee flies from the snare; and loe, there shee findes Bird-lime, that teares off her flesh

flesh and feathers. *Coniunia, que putes, insidie sunt.* They are baites, which thou takest for bankets. The poore man is going to prison for a small debt: the Usurer lends him money, and rescues him: two or three winters after, his fit comes againe, and by how much an Usurer is sharper then a meere Creditour, hee is shaken with the worse Ague: that kindnesse plungeth him into a deeper bondage: the first was but a thred-den snare, which he might breake, but this is an infrangible chaine of yron. Men are in want, and necessitie is (*durum telum*) a heauy burden: the Deuill promiseth supply. Behold, the drunkard shall haue Wine, the theefe opportunitie; the malious reuenge; if they be hungry, he hath a *Banket* ready: but, as I haue seene *Emperickes* giue sudden ease to a desperate & inueterate grieffe, yet eyther with danger of life, or more violent reuocation of the sickenesse; so their miserie ere long is doubled: and that vvhich vvas but a stitch in the side, is now a shrewd paine in the heart. The Stagge and the Horse (sayth the *Fiction*) were at variance: the Horse, being too vveake desires *Man* to helpe him: *Man* gets on the Horses backe, and chaseth the Stagge, *Usq; ad fugam, usq; ad mortem*, to flight, to death. Thus the Horse gets the victorie; but is at once *victor & victus*, Captaine and captiue: for after that he could neuer free his mouth from the bit, his backe from the Saddle. *Non equitem dorso, non fraxum depulit ore.* Man is beset vvith exigents: hee vvailes his vveakenesse: the Deuill steps in vvith promises of succour. *Judas* is maderich, *Gehesi* gets change of suites: *Nero* is crowned Emperour, but vvithall hee gets possession of their affections, whence all the power of man cannot vntenant him. Thus the ⁱ *last slauerie* is worse then the first, and the cheare is not so cheap at sitting downe, as it is deare at rising vp.

ⁱ Matth. 12. 45.

This

This is the Deuils cheapenesse: no, ^k every good and perfect gift is from above. The Deuill giues nothing, but ^l God giues to all, *ἁπλοῦς*, richly, or abundantly, so that when he giues, hee takes nothing backe: for ^m the gifts of the spirit are *ἀνεταμέλιτα*, without reapeptance. ⁿ Ho, every one that thirsteth, come ye to the waters of life, and he that hath no money, &c. God hath waters, no stollen water, but waters of freedome; and other blessings (if ye loue liquid things) of an answerable nature, greater vertue; and those, whereof hee is a true proprietarie. Wine and Milke: Milke to nourish, Wine to cherish the heart of man: buy them without money, let not your pouerty keepe you backe: here is cheapenesse, if you haue a sauing desire: come freely and take your fill: ^o The Gospell is preached to the poore. Thinke not to buy the ^p graces of God with money: lest you and your money perish. Onely take your time, and come whiles God is a giuing: for there is a time when the dore of bountie is shut. ^q Though hee stretch forth his hand of mercy all the day; yet the night comes when hee drawes it backe againe. They that answer him, proffering grace, as Daniel to Belsazzar, ^r Keepe thy rewards to thy selfe, and giue thy gifts to another; may knocke at his gates, and be turned away emptie. Now, spare to speake, and spare to speed. Then, though you cry vnto mee, I will not heare: ^s To day, then, harden not your hearts. Pray vnto him, and ^t he will giue good things to them that aske him. Hee doth not sell, but giue; not the shadowes, but the substances of goodnesse. The conclusion then is cleere, blessings and graces are truly cheape, ^v And no good thing will God withhold from them that walke vprightly: ^x All things shall worke to their good, that are good. The Deuill giues nothing, but sells all for price; neither are they good things he selleth; but *figur as boni*, the meere formes & counterfeits of goodnes.

^k Iam. 1. 17.

^l 1 Tim. 6. 17.

^m Rom. 11. 29.

ⁿ Efa. 5. 1.

*Lac nutriens,
vinum exhilarans.*

^o Matth. 11. 5.

^p Acts 8. 20.

^q Rom. 10. 21.

^r Dan. 5. 17.

^s Heb. 3. 7.

^t Matth. 7. 11.

*Dat non vendit;
& bonorum non
vmbra, sed
substantias.*

^v Psal. 84. 11.

^x Rom. 8. 28.

*Neq; dat bona,
neq; bona sunt
qua vendit.*

But if the *cheapnesse* of sinne so affect men, vwhat meane they to runne to *Rome* for it? where I doe not say onely, that *sinne* and *damnation* hath a shrewd price set vpon them, but euen *blisse* and *comfort*: and no *Pilgrim* can get the least *salue-plaister* to heale his *wounded Conscience*, but at an vnreasonable reckoning. But soft! it is objected, that *Rome* is still baited in our Sermons; and when we seeke vp and downe for matter, as *Saul* for his Asses, wee light vpon the *Pope* still. I answere, that I can often passe by his dore and not call in: but if he meets me full in the face, and affronts mee, (for good manners sake) *non pratero insalutatum*, I must change a word with him.

The *Pope* is a great Seller of these *Stollen waters*: (yet his Chapmen thinke them cheape.) He thrusts his *Speare* into the Mountaines, and slueth out whole floods: as it is fabled of *Aeolus*. Hee vsurpes that of God, that he can *spanne the waters in his fist*: that he hath all the graces of God in his owne power; and no *water* can passe besides his Mill: as if hee could *call for the waters of the Sea, and poure them out vpon the face of the Earth*: or as *Iob* speaketh of *Behemoth*: *Behold, he drinketh vp a River and hasteth not: and trusteth that he can draw vp Iordan into his mouth*. As if all the *graces of God* were packed vp in a bundle, or shut into a boxe, and the *Pope* onely was put in trust to keepe the Key; and had authoritie to giue and denie them. So *Aeolus* the God of Windes (sayth the *Poet*) gaue *Ulysses* a Maile, wherein all the Windes were bound and wrapped vp together; except the Westerne winde, vvhich hee must needs occupie to carry himselfe home. The *Pope* brags, that all *waters* are banked vp into his fountaine, and none can drinke but by his leaue; except the *Supremacie* & perfect *Sanctitie*: which is the Winde and the Water, he must vse himselfe, thereby to saile to
Hea-

v Amos 5.8.

z Iob 40.23.

Homer.

Heauen: (a Hauen that fewe Popes arriue at:) but otherwise there is no *grace* to be had, but from the mother-*Church* of *Rome*, vvhose vncontrollable head is the *Pope*. A miserable Ingrosser, that would shut vp all goodnesse into his owne Ware-house. Yet when hee lifts, he will vndertake to ^a*powre floods on the solid ground;* and ^b*make Riuers runne in dry places.*

^a Esa. 44. 3.

^b Psal. 105. 42.

Hee hath a huge Pond of Purgatory, whereout vvhole millions drinke, and are pleased. But as *Darius* pursued, drunke puddle-water, and said, it was the best drinke that euer he tasted. So it is the menaced terrour, and the false alarms, that the *Iesuites* ring in Ignorances eare, that makes men drinke so greedily at the *Popes* Puddle-wharfe. He is a great Land-lord of these *stollen waters*. ^c*Hee sits upon many waters*. Some he steales from the *Iewes*, some from the *Turkes*, some from the *Pagans*, much from *Idolatrie*, all from *Heretic*. That (as *Iohn de Rupe scissa* in a popular Sermon) if euery Bird should fetch her owne feathers, you should haue a naked *Pope*. Let euery Riuer challenge her owne waters, you will haue a drie *Rome*: But now

^c Ruel. 17. 1.

Expatiat arnuunt per apertos flumina campos.

Metam.

his waters spread ouer the face of the Earth: neither are they cheape, belecue but a Bird of their owne Cage.

*Temples and Priests are Marchandiz'd for pelfe,
Altars, Pray'rs, Crownes; nay, Heauen and God himselfe.*

*Venalia nobis
Templa, &c.*

*Vendit Alexander Cruces, Altaria, Christum,
Vendere iure potest: emerat ille prius.*

*Romes Sea is sold, to quench the Popes mad thirst.
Well might he sell it: for he bought it first.*

But is the Shop neuer opened, but to the mart of so good Commodities? yes, if their *Penance-Parlour* was opened, you might finde a rate for *Stollen waters*: Pardon for offences committed: nay, Indulgences for future sinnes, which but for an impregnable toleration might not bee done. And let the traffiquers speake from their owne feeling how cheape they are. They haue a pecuniary patronage, and are warranted from the Popes Exchequour, rather then his Chancerie. Euen that corrupt Iustice giues such sinnes no conniueance, but when the dusts of briberie haue shut his eyelids. It is their carefulnesse, *Quod huiusmodi dispensationes non concedantur pauperibus.* That such dispensations be not graunted to the poore.

If this doctrine were true, it was time to raze Christs speech out of the *Scriptures*: *It is hard for a rich man to enter into Heauen*: for it is easie for the rich, that can open the gate with a golden Key, and the poore are onely in danger of exclusion. And, that which would be most strange, Hell should be peopled with none but Beggars: Not an Vsurer, not an Epicure, not a Cormorant, not a vicious Potentate should grace the Court of *Sathan*. For the Pope will for Money seale them a Passport for Heauen. Nay, how doth this disgrace Purgatory! when none but beggerly vvretches shall bee in danger of drowning in that whirlepoole. Whence all their friends (being equally poore) haue not money enough for their redemption. These are the rotten posts whereon the Fabricke of *Rome* stands. Thinke not their *stollen waters cheape*. Your purses must pay for them. Yet happy were you, if no higher price was set on them. All is not discharged vvith your ready mony; there is another reckoning: your soules must pay for them. The Deuill tyes his Customers in the bond of Debets; and vvoe to them,

Taxa et Cellar.

Matth. 19. 23.

them, that are too faire in his bookes: for if *Christ* cancell not *his hand-writing against them*, hee will sue them to an eternall Outlawrie; and make them pay their soules, for that they boasted they had so good cheape.

3. The third argument of these *waters sweetnesse*, is deriued from our corrupt affections. *Simne* pleaseth the *Flesh? Omne simile nutrit simile*. Corruption inherent is nourished by the accession of corrupt actions. *Iudas* Couetousnesse is sweetned with vniust gaine. *Ioab* is hartned, and hardned with bloud. *Theft* is fitted to, and fattened in the theeuish heart with obuious booties. *Pride* is fed vwith the officious complements of obseruant Groomes. *Extortion* battens in the Vsurers affections by the trolling in of his monies. *Sacriledge* thriues in the *Church-robber*, by the pleasing distinctions of those *Sycophant-Priests*; and helped with their (not laborious) profit. *Nature* is led, is fed with *Sense*. And when the Citadell of the heart is once wonne, the Turret of the vnderstanding will not long hold out. As the suffumigations of the oppressed stomach, surge vp and cause the head-ach: or as the thickestpummy mists, which vapour vp from the danke and foggy earth, doe often suffocate the brighter aire, and to vs (more then ecclipse) the Sunne. The blacke and corrupt affections, which ascend out of the neather part of the soule, doe no lesse darken and choake the vnderstanding. Neither can the fire of grace bee kept aliue at Gods Altar, (mans heart,) when the cloudes of *Lust* shall raine downe such showres of Impietie on it. *Perit omne Iudicium, cum res transit ad affectum*. Farewell the perspicuitie of Iudgement, when the matter is put to the partialitic of affection.

Let then the tast be Iudge at this Feast, and not the stomach, Lust and not *Conscience*; and the Cares haue

Coloss. 2.

Imd
014

d 1 King. 2. 5.

1 King. 22. 12

1 Gen. 3. 4.

Mic. 2. 11.

Sen.

Ambr. de Pœ-
nit.

unquestionable *sweetnesse*. Hee is easily credited, that speakes what we would haue him. *Go up to Ramoth Gilcad and prosper*; was pleasing Musicke in *Ababs* care. *Ye shall not die*, though you eate, delighted *Eue*. The *Syrens* Song is more esteemed, then the Oracle of *Pallas*; because it is sung to lustfull, not wise Auditours. The strange distinctions, which they giue in these dayes, that (*claw the Deuill*) flatter an *Vsurer* for gaine, are beleued, before the Sermons, of the *Somes of the Prophets*, of the *Sonne of God*. Let a factious *Novelists* maintaine the iustnesse of Impropropriations at the Church-wrongers Table for a meale; his talke is held but talke. As *Micah* speakes of the Prophets, that would preach for Drunkenesse. So these sell their conscience for countenance; and feed mens humours, whiles they haue an humour to feede them. *Quod nimis miseris volunt, hoc facile credunt*. Though they bee Prophets for profites, yet they are readily beleued. So easily the braine drinks the poison, which the affection ministers. It is not then strange, if these Cates be sweet, when concupiscence tasteth them. *Pascitur libido conuiujs, nutritur delicijs, vino accenditur, ebrietate flammatur*. Lust is fed with Bankets, nourished with delights; kindled with Wine, set on fire and flame with Drunkenesse.

What could make the Religion of *Rome* so sweet and welcome to many, but the congruence and pleasingnesse to their nature? While *Nature* findes ascribed to her selfe freedom of will, validitie of merites, the Latitude of an ignorant and cursorie faith, she runnes mad of conceit. That Indulgences for all sinnes may be deriued from that open Exchequour; that if a man wants not money, he needes not loose heauen; that the bare Act of the *Sacrament* conferres *grace* without faith; and

and the meere transient signe of the *Crosse*, who euer makes it, can keepe off the *Deuill*. *Oh Religion sweet to Nature*. Nay (to speake neerer to our district instance.) Lust not onely affectuall, but actuall, is dispensed with. *Priests* are licensed their *Concubines*, though inhibited *Wiuers*. *Adulterie* is reckoned among their pettie finnes. I haue read it quoted out of *Pope Innocentius* the third, of their *Priests*. *Mane filium virginis offerunt in choro: Nocte filium veneris agitant in thoro*. The *Priests* doe not engrosse all the *Market* of *venerie* to themselves, (yet they doe prettily well, for their allowance. *One Benefice with one Wife is unlawful, but two Benefices and three Whores are tollerable*.) But the *Stewes*, like the common *Bath*, is afforded to the *Laitie*; and if their *States* will maintaine it, a private supply besides. *Urbs est iam tota Lupanar*. The vvhole *Citie* is become a meere *Stewes*. As the *Prophet Esay* said once of *Ierusalem*; so wee may say of *Rome*: *The holy Citie is become an Harlot*. Full of *Harlots* they vvill not sticke to yeeld, and so full of *Adulterers*. Nay, the *Citie* it selfe is an *Harlot*, and ^h *bath left her first loue*. Shee committes *Idolatrie*, (vvhich is the vilest *Adulterie*) vvith *Stockes* and *Stones*.

Thus *Nature* drinckes pleasant *waters*, but they are *stollen*. Lust encroacheth vpon the *Law*: and *Coucupiscencies* gaine is *Gods losse*. Some of them, saith *Bishop Jewell*, haue written in defence of filthinesse. VVhat blacke *Vice* shall vvant some *Patronage*? But *causa patrocini non bona, peior erit*. Powerfull arguments, no doubt: yet powerfull enough to ouercome the yeelding spirit. Strong affection giues credite to weake reasons. A small temptation serues to his peruersion, that tempts himselfe; and vvould bee glad of a cloake to hide his

Leprosie,

Corn. Agrip.

Esa. 1. 21.

8 Ier. 5. 7.

h Reu. 2. 4.

leprouse, though he steale it. How can it then be denied, that sinnes are sweet, whiles Lust doth take, tast, censure them?

The *Devils Banket* is not yet done; there is more cheare a comming. The *Water-seruice* is ended: now begin Cates of another nature; or, if you will, of another forme, but the nature is all one. *Norma et forma manet*. The same Methode of Seruice, the same manner of Iunkets. It may bee distinguished (as the former.)

Into $\left\{ \begin{array}{l} \text{a prescription, de quo. Bread,} \\ \text{a description, de quanto. Bread of Secrecies.} \\ \text{an ascription, de quali. Bread of pleasure.} \end{array} \right.$

Bread hath a large extent in the Scriptures. *Vult sufficientiam vite et presentis et futurae*. Vnder it, is contained a sufficiencye of food and nourishment. 1. For the body. 2. For the soule. Therefore some would deriue the Latine word, *Panem*, from the Greeke word; $\pi\acute{\alpha}\nu$; and so make it a generall and comprehensiu word; to signifie, *omne quod nobis necessarium*, all things needfull, whither to corporall or animall sustenance.

1. Corporall: the fourth petition in that absolute Prayer, lessoned to vs by our Master, implies so much: *Giue vs this day our daily Bread*. Where saith S. *Augustine: Omnem necessariam corporis exhibitionem petimus*: We begge all necessarie sustentation to our temporall life. So, *in sudore vultus vesceris pane tuo*: All thy repast shall bee deriued from thy trauell. **Set Bread before them*, saith *Elisha* to the King of *Israell*: And *he made great provision for them. Iobs kindred did^m eate Bread*, that is, feasted with him? ⁿ *Hee that ate of my Bread*, saith *David*, or did feed on the delicacies of my Pallace.

2. For the soule. ^o *I am the liuing Bread, that came downe from heauen: if any man eate of this Bread, hee shall liue*

Panis est doctrinalis, Sacramentalis, victualis. Ludolph.

August.

- i Gen. 3. 19.
- k 2 King. 6. 22.
- l Ver. 23.
- m Iob. 42. 11.
- n Psal. 41. 9.
- o Ioh. 6. 51.

line for euer. It is not straitened of this sense. *Matth. 15.*
¶ It is not meete to take the childrens Bread, and to throw it
to dogges. Christ and all his benefites are shadowed
forth by Bread. The losse of the Word, is called by
the Prophet, ⁊ a Famine, or losse of Bread.

¶ *Matth. 15. 26*

¶ *Amos. 8. 11.*

Bread then implies *multitudinem salutem, magnitudinem solaminum, plenitudinem omnium bonorum*: Much health, great comforts, fulnesse of all requisite good things. And what? Will Satan bragge that hee can giue all these? and that his Bread, *intensue*, is so virtuell in it owne nature: and *extensue*, that it shall afford so much strength of comfort, validitie of nutriment; and neuer faile the collation of health to his guests? This is in him an hyperbolicall, and almost an hyperdiabolicall impudence; to make the bread of *sinne*, equall with the Bread of life: and to ascribe vnto it *potentiam virtutis*, and *virtutem dulcedinis*; that it is Bread, and sweet bread, nourishing and well-tasted. As *Ceres* must bee taken and worshipped for the Goddesse of Corne, and *Bacchus* for the God of Wine; when they were (at the vtmost) but the first Inuenters of grinding the one, and pressing the other: for God is the God of both fields and Vineyards. So the Deuill would seeme owner of Bread and Water, when God onely is Lord of Sea and Land; that made and bleiseth the Corne and the Riuers. His Power containeth all, and his Providence continueth all that is good vnto vs.

Obserue, how the Deuill is Gods Ape, and striues to match and paralell him, both in his words and wonders. Hee followes him, but (not *passibus equis*) with vnequall steps. If Christ haue his waters of life at the Lambes wedding Feast; the Deuill will haue his waters too at Lusts Banquet. If^r the highest giue his thunder, hailestones, and coales of fire, (asto *Elias* sacrifice:) the

Obseru. I.

¶ *Psal. 18. 13.*

^s Reu. 13. 13.

^t Exod. 7. 12.

^u Gen. 22. 2.

Metam. 12.

^x Act. 9. 27.

^y Esa 42. 7.

De ciuit. Dei.
lib. 1.

Reu. 22.

^z Esa. 55. 2.

^a Matth. 4. 4.

red Dragon doth the like: ^s He maketh fire to come downe from heauen, in the sight of men. If Moses turne his rod to a Serpent, the Sorcerers doe the like: but yet they fall short, for ^t Moses rod deuoured all theirs. Must Abraham ^v sacrifice his Sonne to the God of Heauen? Agamemnon must sacrifice his daughter to the Prince of Darknesse. A Ramme redeemes Isaac, a Hinde Iphigenia. For Iehouah's Temple at Ierusalem, there is ^x great Diana's at Ephesus. It is said of the Sonne of God, that he shall ^y giue sight to the blinde; and heale the sickneses of the people; The Sonne of Iupiter, Esculapius shall haue the like report. Ouid and Hesiod haue their Chaos, in imitation of sacred Moses: Noahs deluge shall be quitted with Deucalions. For our Noah, they haue a Ianus; for our Sampson, a Hercules; for our Babel-builders, they that lay Pelion vpon Ossa, Giants. If Lots Wife be turned to a Pillar; loe, Niobe is metamorphosed to a stone. Let God historicise his Ionas, Herodotus will say more of Arion. Of which S. Augustine well: We may suspect, the Greeke tale of the one, meanes the Hebrew truth of the other. Thus, if Christ at his Table of-fer to his Saints, his owne body for bread, bloud for wine, in a mysticall sort: The Deuill will proffer some such thing to his guests, Bread and Waters; Waters of Stealth, Bread of Secrecie. He is loath to giue God the better: he would not doe it in heauen, and therefore turned out: and doe you thinke, hee will yet yeeld it? no, in spite of Gods water of Christall, peace and glory; he will haue his waters of Acheron, guilt and vanitie. But by Satans leaue, there is a Bread, ^z that nourisheth not. Wherefore doe ye spend money for that which is not Bread? and your labour for that, which satisfieth not? It (seemes but) is not bread: and (if it be, yet) it satisfieth not. Say it could, yet ^a man liues not by bread onely, but by the word and blessing of God. τὰ ὀψώνια, all the delicates,

licates, that Sinne can afford vs, are but ἀγγοστια ψυχῆς, the bane of the soule. *Pabula peccati, pocula lethi.* Οψων properly signifies (παν τῶ πυρι καὶ αἰσιν κοσόμενον ἐς ἐδάδιον) All meate prepared with fire. There is no cheare at this Banket drest without fire; either present of *Lust*, or future of *torment*.

Now since the Deuill will put the forme of *Bread* vpon his tempting wickednesse; let vs examine what kinde of *bread* it is.

1. The *seede* is corruption; ^b *an vncleane seede*. No other then the tares, which the ^c *Enemie* s^ew: God s^ew good Corne, but *whence are the tares?* The seed whereof this *bread* is made, is not Wheate or good Corne; but Cockle, Darnell, Tares; *Dissention, Rebellion, Lies, Vanities*. The Deuill is herein a Seedes-man, but he s^ewes corrupt seede; that infects and poysons the heart, which receiues it.

2. The heate of the *Sunne*, influence of the *Ayre*, sap and moisture of the *Ground*, that ripens this *seede*, are *Temptations*: The seede once sowne in the apt ground of our carnall affections, is by the heate of *Satans* motion soone wrought to ripenesse. So that it is matured *suggerendo, imprimendo, tentando*: suggestion, impressi-
on, tentation hasten the seed (to grasse, to a blade, to spindling, to a perfect eare:) to growth in the heart: and all suddenly, for an ill weede growes apace. Rather then it shall dwindle and be stunted, he will crush the cloudes of hell, and raine the showres of his malediction vpon it. Before he s^ewes, here he waters.

3. The *seede* thus ripend is soone cut downe, by the Sickle of his subtilty; whose policie to preferue his state *Florentine*, is beyond *Machiavels*. His speede is no lesse; else he could not so soone put a Girdle about the loynes of the earth. But what policie can there be in shortning the growth of sinne? this trick rather ener-

Erasmus sayes that τὰ ὀψωνία signifies that victuall, whereby Souldiers were allured to fight. The Captaine of the blacke Guard giues his Souldiers this Diet.

Obseru. 2.

^b Leuit. 11.38.

^c Matth. 13.28.

Iob. 2.2.

*Sepe facit opus,
quod non est su-
um, vt ita fa-
ciat opus quod est su-
um.* Cyprian.

*Lactant. Instit.
Lib. 2. cap. 15.*

d 2 Cor. 11. 14.

e Matth. 12. 43.

uates his power, weakens his Kingdome. The Deuill doth not euer practise this cunning; but then alone, when he is put to his shifts. For, some are so vile, that the Deuill himselfe, would scarce wish them worse. Such are Atheists, Rob-altars, Usurers, Traytours, &c. But some liuing in the circumference of the Gospell, are by mans awe and law restrained from professed abominations! what would you haue him now doe? Sure *Satan* is full of the *Politiques*. *Damonas grammatici dictos volunt, quasi δοκίμους, id est, peritos ac rerum scios.* He is a Deuill for his craft. I call therefore the reaping, his *Subtiltie*: for he might seeme therein to dissolue his Kingdome, and spoile the height of sinne, by cutting it downe. But the sequell and successe proues, he doth it rather to corroborate the power thereof, by making it fitter for application. Thus he ^d *transformes himselfe to an Angell of light*; and is content to top the proud risings of palpable and outward Impieties, that hee may more strongly possesse the soule by *hypocrisie*. Thus there may be an expulsion of *Satan* from the house of the heart, *quoad veterem eruptionem*, when his repossession is made stronger, *quoad nouam corruptionem*. Common grace throwes him out, but he findes the house empty, swept, and garnished, that is, trimmed by hypocrisie, and therefore enters and fortifies with ^e *seauen other spirits more wicked then the first*. What he cannot doe by notorious rebellion, hee performs by dissimulation. So that as Sorcerers and Witches conuerse with euill spirits in plausible and familiar formes, which in vgly shapes they would abhorre. So many would not endure him, *vt rude cacodamon*, as a rough and grosse Deuill, in manifest outrageous enormities; who yet as a smooth, sleeke, fine, and transformed Deuill, giue hira entertainment. This then is his Haruest.

4. Being thus reaped and hous'd, he ſoone thresheth it out, with the Flaile of his strength. Hee is called ^f *the strong man*; where he takes poſſeſſion, he pleads preſcription; hee will not out. His power in the captiued conſcience ſcornes limitation: Hee is not content to haue the ſeed lye idle in the heart, hee muſt thresh it out, cauſe thee to produce ſome curſed effects. Hee doth not (to ſpeake for your capacitie in the Countrey) hoord vp his Graine; but with all his might, and the helpe of all his infernall flaiſes, hee thresheth it out, and makes it ready for the Market. If any *Cain*, or *Iudas* be ſo haſtie, that he will not ſtay till it be made *Bread*, tarry for tentation, but tempt himſelfe; the Deuill is glad that they ſaue him a labour: howſoever, he will haue his Graine ready; his ſuggeſtion ſhall not be to ſeeke when he ſhould uſe it. Hee would be loath that the luſtfull eye ſhould want a Harlot, the corrupt Officer a bribe, the Papiſt an Image, the Uſurer a Mortgage, the theefe a bootie. Hee knowes not vwhat gueſts will come, he will thrash it ready.

^f Luk. 11, 22.

5. Being thrashed out, it muſt (you know) bee ground. *Satan* hath a *Water-mill* of his owne: though founded on *mare mortuum*, a dead Sea, (for all finnes ^g *are dead workes*) yet the current and ſtreame that driues it, runnes with ſwiſter violence, then the ſtraites of *Gibertare*. The flood of concupiſcence driues it. The Mill conſiſtes of two ſtones, *Delicia & diuitie*: Pleaſure and Profit. There is no ſeede of ſinne, which theſe two can not grinde to powder, and make fit for Bread, when *Concupiſcence* turnes the Mill. *Rapine*, *Sacrilege*, *Murder*, *Treason*, haue bin prepared to a wicked mans uſe, by theſe Inſtruments. *Quid non mortalia peſtora cogunt?* Couetouſneſſe and carnall delight bid any ſinne welcome. Onely *pleaſure* is the nether ſtone,

^g Hebr. 9. 14.

Idleneſſe would lye ſtill, but *Conetouſneſſe* is content to trudge about, and glad when any ſackes come to the Mill. Theſe two grinde all the Devils griſt, and ſupply him with tentations for all the World. All the vgly births of ſinnes, that haue euer ſhewed their monſtrous and ſtigmaticke formes to the light, haue bene deriued from theſe Parents; *Carnall pleaſure* and *Conetouſneſſe*. You ſee how the Deuill grindes.

6. It is ground, you heare: It wants leauening. The *Leauen* is the colourable and fallacious arguments, that perſwade the *ſweetneſſe* of this *Bread*. This is, 1. eyther the *Leauen of the Phariſes*. 2. Or, the *leauen of the Sadduces*. 3. Or, the *Leauen of the Herodians*. The *Leauen Phariſaicall*, is deſcribed by CHRIST himſelfe to be ^h Hypocriſie: a tradition to ⁱ make cleane the out ſide of the Cup, but no deuotion to keepe the inſide pure, from extortion and exceſſe. The *Leauen* of the *Sadduces* is the ^k doctrine of the *Sadduces*: as the miſtaken Apoſtles (about *Bread*) corrected their owne errors. This Doctrinewas a deniall of ^l Reſurrection, of Angel, of Spirit. The ^m Herodian *Leauen*, was diſolute profanenefſe; deriued from the obſeruation of *Foxe-like Herod*. Theſe pleadings for Sinne, by the Devils mercenarie Aduocates, put (like *Leauen*) a better taſte into his *Bread*. Thus it is leauened.

7. It lackes now nothing but baking. Sure, the Ouen, that bakes this corrupt *Bread*, is our owne euill affections; which the Deuill heates by his temptations; and with ſupply of Fewell, to their humours. Thus by ſinne he makes way for ſinne, and prepares one iniquitie out of another. Hee ſtrikes fire at the couetous heart of *Indas*, and ſo bakes both *Treaſon* and *Murder*. He hath made *Abſolons* affections ſo hot by *Ambition*, that *Inceſt* and *Parricide* is eaſily baked in them. The Prophet *Hoſea* ſpeakes the ſinnes of *Iſrael* in this *Allegory*.

^h Luke 12.1.

ⁱ Matth. 23.25.

^k Matth. 16.12.

^l Act. 23.8.

^m Mark. 8.15.

gory, ⁿ They are all Adulterers, as an Ouen heated by the Baker: who ceaseth from raising, after he hath kneaded the Dough, vntill it be leauened. ^o They haue made ready their heart, like an Ouen, whiles they lye in waite: their Baker sleopeth all the night; in the morning it burneth as a flaming fire. They are all hote as an Ouen, &c. Yea, ^p Ephraim it selfe is a Cake halfe baked. Thus, when our affections are made a fiery Ouen, through the greedinesse of sinne, there is soone drawne out a batch of wickednesse.

Thus the Deuill runnes through many occupations, before his Bread be baked, his Basket prepared for his guests. He is a *Seedesman*, a *Waterer*, a *Reaper*, a *Thrasber*, a *Miller*, a *Moulder*, a *Baker*. A *Baker* here for his *Bread*, as before a *Brewer* for his *Waters*. And to conclude, an *Holt*, that makes the wake, inuites the guests, and *Baskets* them with their owne damnation.

You haue heard how this Seruice may be called *Bread*; and therein the subtiltie of the Deuils *prescription*. Let vs as iustly poise his *description* in the ballance, and see how it holds weight. *Secret bread*, or, *the bread of secrecie*; nay, of *Secrecies*: for sinne is not like the Raile, that sits alone; but like the Partridges, which flye by Coucys, *Secret*. This will be found a fraudulent dimension: for *there is nothing so secret, that shall not be made manifest*. The speeches of *whispering*, the actes of the *Closet* shall not scape publishing. The Allegorie of Adulterie is prosecuted. Forbidden lusts, *stollen* by snatches, and inioyed in *secret*, are *sweet* and *pleasant*. It is instanced in this particular, what hath a generall extent to all the paralells; euery sister of that cursed stocke. I will hold with it thus far; that *sin loues secrecie*; and I will testifie against it a degree further, that *no sin is so secret*, as the Tempter here affirms it; or the committers imagine it. And from these two rootes, I will produce you a double fruit of Instruction.

ⁿ Hof. 7. 4.

^o Verf. 6.

^p Verf. 8.

^q Mark. 4. 22.

^r Luke 12. 2.

1. Vniust things loue priuacie: the *Adulterer* saith *Job*, loues the darke. *Thais* drawes *Paphnutius* into the secret, and more remoued chambers. The two wicked Elders thus tempt that Embleme of chastitie; *Ostia pomerij clausa sunt: the gates of the Orchard are shut*; and *no body sees vs.* Hence the generation of sinnes are called *the workes of darkenesse*. And reformation of life is compared to our *decent walking in the day*. Though *the light of grace shines*, saith the *Sunne of brightnesse*, yet *men loue darkenesse better, because their deeds are euill*. Ignorance and the Night haue a fit similitude.

1. Both seasons are still and hush't: no noyseto waken the *Sybarites*; vnlesse the Cokes, the Ministers: *Nuncij Dei et diei*: and their noise is not held worth the hearing. Few will beleue Christs Cocke, though hee crowes to them that the day is broken.

2. Both seasons procure stumbling. The wayes of our pilgrimage is not so euen but that wee need both light to shew the rubbes, and eyes to discern them. The Gospell is the day, Christ is the light, Faith is the eye that apprehends it. *Light without eyes, eyes without light*, are defectiue to our good. If either be wanting, the stumbling feet indanger the body. In the spirituall priuation of either Gospell or Faith; the affections are not able to keepe vpright the Conscience.

3. Both are vncomfortable seasons. *Nox & erroris & terroris plenissima*. The night is full of wondring, of wandring. Imagine the Egyptians case in that grosse and palpable darkenesse: the longest naturall night, that the Booke of God specifies. A silent, solitary, melancholy, inextricable season. In which, *αὐτὴ ἡ νύξ ἔσθ' ἡ σιγή*; no murmure disquiets the Ayre; no man heares his name; no Birds sing; except the
Owle

^s Rom. 13. 12.

^s Vcrf. 13.

^v Ioh. 3. 19.

Exod. 10. 23.

Owle and the Night-rauen, which croake onely dif-
small things.

4. Both are fit seasons for fowle spirits to range
in. It hath beene fabled of night-walking sprights.
Let it be false, yet this is true: the Deuill is the *x Prince*
of darkenesse; his kingdome is a *kingdome of darkenesse*;
and his walkes are the walkes of *darkenesse*. In the ca-
lignious night of Superstition and Ignorance, hee
playes *Rex*, and captiuates many a soule to his obedi-
ence. His children (as it is fit) haue the same disposi-
tion with their father. They are *Tenebrio's*, and loue
nocturnos conuentus, meetings in the darke: as the pow-
der-Traitours met in the Vault. But the eyes of *Ieho-*
uah see not onely things done in the tops of the Moun-
taines, but could spie the *Treason of the Vault*.

2. And this is the consequent Instruction, which
I would the Diuels blinded guests should know!
God sees. There is nothing secret to his eye. 1. Hee
sees our sinnes in the Booke of eternitie, before our
owne hearts conceiued them. 2. He sees them in our
hearts, when our inuentions haue giuen them forme,
and our intentions birth. 3. Hee sees their action on
the Theater of this Earth, quite through the scene of
our liues. 4. Hee sees them, when his wrathfull eye
takes notice of them, and his hand is lift vp to punish
them. There is nothing so secret, and abstracted from
the senses of men; *Ut creatoris aut lateat cogitationem,*
aut effugiat potestatem; that it may either lurke from
the eye, or escape from the hand of God. No Master
of a familie is so well acquainted with euery corner of
his house; or can so readily fetch any Casket or Boxe
he pleaseth: as the Master *γ of the whole familie in Hea-*
uen and Earth, knowes all the Angles and Vaults of
the World.

x Ephes. 6. 12.

παντ' ἐφορᾷ,
παντ' ἄνθει,
καὶ παντὰ
βραβευεί.
Orph.

August. Ciuitat.
22. cap. 20.

γ Ephes. 3. 15.

R

Iupiter

Iupiter est, quodcumq; vides, quocumq; moneris.

^z Act. 17. 28.

^z *In him we liue, moue, and haue our being.*

The villanies of the Cloistures were not vnseene to his reuenging eye. Perhaps they tooke a reclus life, that they might practise experimentall wickednes, without suspition : promising to the world contemplation, premising their owne thoughts to contamination. They thought themselues secure, shadowed from the eye of notice, and fenced from the hand of Iustice. So they were in doctrine, out of the world; but in prooffe the world was in them : they were not more (*politi*) strict in profession, then (*polluti*) loose in conuersation. But as darke as their Vaults were, the all-seeing GOD descried their whoredomes, and destroyed their habitations ; or at least emptied them of so filthy Tenants. The obscuritie of their Cels and Dorters, thickenesse of Wals, closeness of Windores, with the cloake of a strict profession throwne ouer all the rest, could not make their sinnes darke to the eye of Heauen.

Our impieties are not without witnesse. *Te videt Angelus malus, videt te bonus, videt et bonis et malis maior Angelus Deus.* The good Angell, and the bad, and hee that is ^a better then the Angels, farre above all principalities and powers, sees thee. The iust man sets foorth his actions to be iustified. *Lucem & athera petit, & teste sole viuit* : Hee loues the light, and walkes with the witnesse of the Sunne. It is recorded of *Iacob*, ^b *Hee was a plaine man, dwelling in Tents.* ^c *Nathaniel* (by the testimonie of the best witnesse) was an Israelite indeed, in whom was no guile. It was the Rabbins councill to his Scholler : Remember, there is 1. a seeing Eye : 2. a hearing Eare. 3. a Booke written. *Sic viuere cum hominibus, quasi Deus videat : sic loquere Deo, quasi homines audiant.*

Bern. de consens. ad Cler. cap. 16.

^a Heb. 1. 4.

Scn.

^b Gen. 25. 27.

^c Iohn 1. 47.

Sen. Epist. 11.

diant. So conuerse with men, as if GOD saw thee: so speake to God, as if men heard thee. For, *non discessit Deus: quando recessit*. God is not absent, though thou dost not feele him present. Corporeall substances are in one place locally and circumscriptiue-ly: incorporeall created substances, neither locally nor circumscriptiue-ly, but definitiue-ly. GOD the creating substance is euery whit in euery place: not circumscriptiue-ly as bodies; nor definitiue-ly as Angels; but repletiue-ly, (*Iouis omnia plena*) filling euery place by his essence. Hee is *hypostatically* in CHRIST: *graciously* in his Saints: *gloriously* in Heauen: *powerfully* in Hell. You see then the falsehood of the Devils assertion: *Sinnes would be secret, but they are not.*

The *Bread of secrecie* being described, I should come in the third and last place, to the *Ascription: It is pleasant*. But because the former adiunct of *sweetnesse*, doth but little diuersifie from this of *Pleasure*; and I shall haue iust occasion to conuince the *Devils* fained *delicacie*, from *Solomons* proued *miserie*: I will therefore silence it. And for conclusiue application, giue mee the leaue of your patience, to examine the truth of the (former) *secrecie*.

It is the Devils pollicie, though he can not blinde his eyes that made the light in Heauen, and the sight in man; yet hee would darken our sinnes with the vaile of *secrecies* from the view of the vworld. And are they so? no, (the suffering eye sees them, and can point them out, nay) sensible demonstration speaks them to the eares, and obiects them to the sight of man. The iniquities of these dayes are not ashamed to shew their faces; but vvalke the streets without feare of a Serieant. The sinnes of the Citie are as pert and apert as the sonnes of the Citie. I

Application.

August.

would Iniquitie was not bolder then Honestie; or that Innocence might speed no worse then Nocence. *Abfit ut sic, sed utinam ut vel sic*, saith Saint *Augustine*, in the like case: God forbid it should be so bad, yet I vvould it were no worse. For the times are so wheeled about to their olde byas, that *vix licet esse bonum*, it is scarce safe to be an honest man. Suspicion makes the good euill, and flatterie makes the euill good, the first in the opinion of others; the last in the opinion of themselues. Our faith is small, and led with reason; our life euill, and led without reason. *Corruptio morum tollit scientiam ethicam*. Our euill maners shut vp Philosophy and Diuinitie too into the caue of Ignorance.

Arist.

This Forrest of Man and Beast, the world, growes from euill to worse; like *Nabuchadnezzars* dreamed Image, whose ^d *Head was Golden, Silver armes, Brasen thighes, but his feet were of Iron and Clay*. What *Ouid* did but Poetize, experience doth moralize, our manners actually performe. This last is (as it must bee) the worst. Our Couetise saith, It is *terra atas*, an Earthen Age. Our Oppression, *ferrea atas*, an Iron Age. Our Impudence, *abenea atas*, a Brasen Age. Neither *aurea*, nor *argentea*, saith Necessitie. For the poore may say as the Priest, ^e *Silver and Gold haue I none*. Let me say; our sinnes haue made it worthy to be called, *inferna atas*, a hellish Age.

^d Dan. 2. 32.^e Act. 3. 6.^f Ephes. 4.

Sinne is called by *Paul*, ^f *The olde man*; but hee is stronger now, then hee was in his Infancie; *diebus Adami*, in the dayes of *Adam*. Most mens repentance is in the knee or tongue, but their wickednesse in the heart and hand. Money marres all: for this, and the pleasures this may procure, ^g *Esa* sels his Birth-right, ^h *Indas* sels his Master, ⁱ *Abab* sels himselfe, to worke vvickednesse. Sinne was wont to loue priuacie,

^g Heb. 12. 16.^h Matth. 26. 15ⁱ 1 King. 21. 25

priuacie, as if shee walked in feare. The Tippler kept his priuate Ale-bench, not the Market place: the Adulterer his Chamber, not (with ^k *Abolon*) the house-top: the Theefe was for the night or sequestrate wayes: the corrupt Lawyer tooke bribes in his Studie, not in the open Hall; but now (*peccata nullus petitura tenebras*) our sinnes scorne the darke. Men are so farre from being ^l *ashamed of their fruitlesse liues*, that *mala committunt, commissa iactant, iactata defendunt*: they commit euill, boast that they committed, and defend that they boasted. ^m *Pride is worne as a chaine*, and *crueltie as a garment; conspectu omnium*, as proud of the fashion. They talke of a Conscience, that seekes couers, like *Adams* Figg-leaues: but these ⁿ *glory in their shame; whose end is damnation*, saith Saint Paul. The very Harlot comes short of them: shee wipes her lippes, and saith, *shee hath not sinned*. Better fare those, that yet would be accounted honest.

Wee may iustly paralell thesetimes and our complaints to the Prophet *Esays*, ^o *The shew of their countenance doth witnesse against them: they declare their sinne at Sodome, they hide it not. But woe bee to their soules, for they haue rewarded euill to themselues. So the Iewes answered GOD, pleading hard to them, There is no hope: no, for I haue loued strangers, and after them I will goe. Nay, resolutely they discharged GOD of further paines: Wee are Lords, wee will no more come vnto thee. Therefore Ezekiel denounceth their destruction: For this cause ^r yee shall bee taken with the hand of Iudgement, because your sinnes are discovered: and in all your doings your transgressions doe appeare. So the same people to the Sonne, as they had erst to the Seruants: Wee will not come vnto thee. How often would I haue gathered you, but you would not? ^s Yee will not come at mee, that you might haue life.*

^k 2 Sam. 16. 22

^l Rom. 6. 21.

^m Psal. 73. 6.

ⁿ Phil. 3. 19.

^o Esa. 3. 9.

^p Ier. 2. 25.

^q Verse 31.

^r Ezck. 21. 24.

^s Ioh 5. 40.

† Dan. 5. 17.

1. The way is easie. 2. You shall haue life for coming : it is worth your labour. 3. You can haue it no where else ; then *Come to mee*. No, you will not come at mee : as *Daniel* answered † *Belshazzar*, *Keepe thy rewards to thy selfe, and giue thy gifts to another.*

These are sinnes with listing vp the *hand* and *heele* against God : the *hand* in oppolition, the *heele* in contempt. There are two Ladders, whereby men climbe into HEAVEN ; the godly by their Prayers, the wicked by their sinnes. By this latter Ladder did *Sodom* and *Ninueh* climbe. GOD graunt our sinnes be not such climbers ; that presse into the presence Chamber of HEAVEN, and will bee acquainted vvith GOD, though to our confusion. Are our wickednesses done in this Region and Sphære of sinne, the Earth ; and must they come to Heauen first ? Must the newes be at the Court, of what is done in the Countrey, before the Countrey it selfe know of it ? Our consciences take no notice of our owne iniquities ; but they complaine in the *audience-Court* of HEAVEN, and sew out an Outlawry against vs. So impudent and vn-blushing is our wickedness, that with the Prophet wee may complaine : † *Were they ashamed, when they had committed abomination ? nay, they were not at all ashamed, neither could they blush.* Our sinnes keepe not low water, the tide of them is euer swelling : they are objects to the generall eye ; and proud that they may be obserued. And let mee tell you ; many of the sinnes I haue taxed, as secret and silent as you take them, and as hoarcely as they are pleaded to speake ; are no lesse then Thunder to Heauen, and Lightning to men. They doe votally and vocally ascend, that vvould actually ; if they could.

† Ier. 6. 15. &
8. 12. both
places in the
same words.

* *The labourers hyre cries* in the gripulous Landlords hand. *¶ The furrowes of the Inclofer cry, complaine, nay, weepe against him*: for so is the Hebrew word. The vaine-glorious builder hath *z the stone crying out of the Wall against him*, and *the beame out of the Timber answering it*. The *a Blasphemers tumult cries, and is come up into the eares of God*. The *b Oppressors rage and violence reacheth vp to Heauen, and is continually before mee, saith the Lord*. These are crying sinnes, and haue shrill voices in Heauen, neither are they submittē and whispering on the Earth.

To bee short; most men are eyther *Publicanes* or *Pharises*: eyther they will doe no good, or loose that they doe by ostentation. Many act the part of a religious man, and play Deuotion on the worlds Theater, that are nothing beside the Stage; all for sight. *Angels* in the High-way, *Devils* in the by-way: so monstrous out of the *C H V R C H*, that they shame Religion. It was prouerb'd on *Nero*, *It must needes be good that Nero persecutes*: their vicked liues giue occasion to the world, to inuert it on them. *It must needes be euill, that such wretches professe*. Others are like *Publicanes*: Onely they were Christened when they were Babes, and could not helpe it; but as angry at that indignitie, they oppose Christ all their liues.

Take heed, *Beloued*; Hell was not made for nothing. The Deuill scornes to haue his Court emptie: you will not bend, you shall breake: you will not serue God, God will serue himselfe of you. Put not these vices from you, by your impudent cloakings! How many stand here guiltie of some of these sinnes? How many may say with *Aneas*, *Et quorum pars magna fui*, whereof I haue a great share. Many cry out, *the dayes are euill*, whiles they helpe to make them worfe. All censure, none amend. If euery one would

* lam. 5. 4.

¶ Iob 31. 38.

z Haba. 2. 11.

a 2 King. 19. 28.

b Ier. 6. 7.

Blasphemandi
ansam.

would plucke a brand from this fire, the flame would goe out of it selfe. But whiles wee cast in our iniquities as Fewell, and blow it with the Bellowes of disobedience; wee make it strong enough to consume vs; yea, and all we haue. For God will not spare euer; he is iust, and must strike.

Shall wee loosen our hands to impietie, and tye God from vengeance? I haue often read and seene that *c* Mercy and Truth meet together; that Righteousnesse and Peace kisse one another. But Mercie and sinfulnessesse keepe not the same house, *d* Peace and wickednesse are meere strangers. To reconcile these, is harder then to make the *Wolfe* and *Lambe* liue together in quiet. Thinke not that God can not strike. *Mars ultor galeam quoq; perdidit, & res non potuit seruare suas.* The Heathen Gods could not auenge their owne quarrels: But our God can punish a thousand wayes: Fire, Plague, Warre, Famine, &c. *Mille nocendi artes.* Our sinnes may thriue a while, and batten, because they liue in a friendly Ayre, and apt Soile; but in the end they will ouerthrow both themselues and vs.

c Psa. 85. 10.

d Esa. 57. 21.

Inuen. Sat. 4.

August.

Ciuitatis euersio est, morum non murorum casus.

A Cities ouerthrow is sooner wrought by Iewd liues, then weake walles. Were the walles of our Cities as strong-Turreted and inexpugnable, as the wall that *Phocas* built about his Pallace; yet it may bee really performed on them, as the voyce in the night tolde him: *Did they reach the Clouds, they may be scaled: the sinne within will marre all. Gratiore sunt inimici mores prauis, quam hostes infesti.* Our worst enemies are our owne sinnes. And though these punishments fall not suddenly, yet certainly, if repentance step not betweene

Ambr.

tweene. *Adam* did not dye presently on his sin; yet Gods Word was true vpon him: for hee became instantly mortall, sure to die, and fell (as it vvere) into a Consumption, that neuer left him, till it brought him to the graue. GOD hath leaden Feet, but Iron hands; take heede ye *feasting Robbers*: when God stricke that *secret theefe Indas*, hee stricke home: he tooke away the world from him, or rather him from the world, and *sent him to his owne place*. Feast, Reuell, Ryot, Couet, Ingrosse, Extort, Hoord, whiles you will; *Earth* is not your *House*, but your *Bridge*: you must passe ouer it, either to *Canaan* or *Egypt*, *Heauen* or *Hell*; euery man to his owne place.

Acts 1.25.

*Graunt, oh deare Father, that wee may so runne
our short Pilgrimage on Earth, that our
dwelling-place may bee with thy
Majestie in Heauen, through the
merits and mercies of our
Saviour Iesus Christ.*

A M E N.

In conuiuium Diabolicum.

*They, that to glut on sinnes such pleasure haue,
Descend with sickly Conscience to their graue;
Unlesse Repentance and true Faith make sure
The physicke of Christs bloud, their wounds to cure.
Forbeare thou Christen'd soule the Devils Feast,
And to Heauens Supper be a welcome Guest.*

FINIS.

The first part of the book is a
 general introduction to the
 subject of the history of the
 world, and is divided into
 three parts, the first of which
 is a general history of the
 world, the second is a
 history of the Christian
 religion, and the third is a
 history of the human mind.
 The second part of the book
 is a history of the Christian
 religion, and is divided into
 three parts, the first of which
 is a general history of the
 Christian religion, the second
 is a history of the Christian
 religion in the East, and the
 third is a history of the
 Christian religion in the West.
 The third part of the book
 is a history of the human
 mind, and is divided into
 three parts, the first of which
 is a general history of the
 human mind, the second is
 a history of the human mind
 in the East, and the third is
 a history of the human mind
 in the West.

The first part of the book is a
 general introduction to the
 subject of the history of the
 world, and is divided into
 three parts, the first of which
 is a general history of the
 world, the second is a
 history of the Christian
 religion, and the third is a
 history of the human mind.
 The second part of the book
 is a history of the Christian
 religion, and is divided into
 three parts, the first of which
 is a general history of the
 Christian religion, the second
 is a history of the Christian
 religion in the East, and the
 third is a history of the
 Christian religion in the West.
 The third part of the book
 is a history of the human
 mind, and is divided into
 three parts, the first of which
 is a general history of the
 human mind, the second is
 a history of the human mind
 in the East, and the third is
 a history of the human mind
 in the West.

FINIS

THE
SHOT:
OR

The wofull price vvhich
the wicked pay for the feast
of *Vanitie*.

BY
THOMAS ADAMS, Preacher of Gods
Word at *Willington* in *Bedford-shire*.

LUKE 16. 25.

But *Abraham* said; Sonne, remember that thou in thy life time receiuedst thy good things, and likewise *Lazarus* euill things, but now hee is comforted, and thou art tormented.

-AVGVST. de Ciuitate Dei. Lib. 22. Cap. 3.

Prima mors animam dolentem pellit de corpore:
Secunda mors animam nolentem tenet in corpore.

The soule by the first death is vnwillingly driuen from the body: the soule by the second death is vnwillingly held in the body.

L O N D O N:
Printed by *Thomas Snodham* for *Ralph Mab*, and are to be
sold in *Pauls* Church-yard, at the signe of the
Grey-hound. 1614.

THE

SHOES

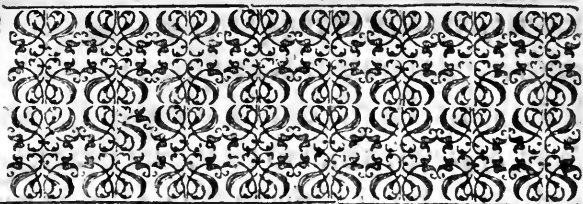
Manufactured by the
Shoe and Leather
Company

1234 Main Street
New York, N.Y.

Patented in the United States
and other countries

Copyright 1910
by the Shoe and Leather
Company

Printed by the Shoe and Leather
Company in the City of New York
New York, N.Y.



TO THE VERY
VVORTHY GENTLEMAN,

MR. FRANCIS CRAWLEY:
sauiug Health.



YR : *There are foure
sorts of Bankets, which
I may thus distinguish :*
Latum, letiferum ; bel-
lum, belluinum. *The first
is a ioyfull Feast : Such
was the Breake-fast of the World, in the
Law, or the Dinner, in the Gospell, or (yet
the future more fully, the Lambes Supper
of Glory : this is a delicate Feast. Yet not
more, then the next is deadly ; the blacke
Banket, which is prepared for the wicked
in Hell. Which consists of two Dishes, sayth
the Schoole : Poena damni, and poena*

The Epistle Dedicatorie.

sensus; or as the Philosopher distinguisheth all miserie, into copiam & inopiam : copia tribulationis, inopia consolationis. Or after some, of three : amissio cœli, priuatio terræ, positio inferni : the missing of that they might haue had, the priuation of that they had, the position of that they haue, and would not haue, torment : or according to others, of foure : Mercilesse miserie, extremitie, vniuersallity, eternitie of anguish. Our Sauiour abridgeth all into two, or rather one, (for they are homogenea) weeping and gnashing of teeth. This is a bloody Banquet, where (crosse to the festiuall prouerbe, the more the merrier) the multitude of guests shall adde to the horror of miseries; so afflictting one another with their ecchoing and reciprocall grones, that it shall be no ease socios habuisse doloris. This is a lamentable, but the third a laudeable Feast. It is that the Christian maketh, eyther to man (which is a Feast of Charitie) or to God, (which is a Feast of Grace.) Whereunto God hath promised to be a Guest, and to suppe with

The Epistle Dedicatorie.

with him. *The last is a beaſtiall Banket; wherein either man is the Synipofiaſt, and the Deuill the diſcumbent; or Sathan the Feaſtmaker, and man the Gueſt. Sinne is the food in both. The dyet is not varied, but the Hoſt. Sathan feaſts the wicked, whiles they feed on his temptations to ſurſet. The wicked feaſt Satan, whiles their accuſtomed finnes nourish his power in their hearts. So S^r. Hierome, Dæmonum cibus ebrietas, luxuria, fornicatio & vniuerſa vitia. Our iniquities are the very dyet & dainties of the Devils. With this laſt onely haue I medled, endeavouring to declare it, to diſſwade it; (according to the dichotomiz'd carriage of all our Sermons,) by explication, by application. Sin is the white (or rather the blacke marke) my arrow ſlies at. I truſt, he that gaue ayme to my tongue, will alſo direct, leuell, and keepe my Penne from ſwaruing. But ſince reproofes are as Goads, and Beaſts will kicke when they are touched to the quicke; and he that ſpeaks in Thunder, ſhall bee answered with Lightning; by which conſequence, I may ſuſpect ſtormes,*

The Epistle Dedicatorie.

stormes, that haue menaced stormes: therefore, behold, it runnes to you for shelter; not to instruct your knowledge, who can giue so exquisite counsell to others in the Law, to your selfe in the Gospell; being qualified, as that perfect Rhetorician should be, *vir bonus, dicendi peritus*: but that through your Name, I might offer (and adde) this poore Mite into the treasurie of the Church: ascribing the Patronage to your selfe, the vse to the world, the successe to God. Accept then this poore testimonie of my gratitude, who haue vowed my selfe

Your VVorships

in all faithfull service

THOMAS ADAMS.



THE SHOT,

OR

The vvofull price vvhich
the wicked pay for the Feast
of Vanitie.

The fourth Sermon.

PROVERB. 9. 18.

*But hee knoweth not that the dead are there, and
that her guests are in the depth of Hell.*



As guests are unhappily come
from the end of a Feast, to the
beginning of a fray. As the
Sodomites eat and drunke, till
the fire was about their eares:
so these are iouiall, and sing
care away; but it seemes by the
sequell, that the Deuill will not
be pleased with a Song; as the Host in the *Fable*, with
the singing guest. Hee cries out, as the Vsurer at his
T spawning

spawning houre, *Giue mee my money*: Arguments are held complements; perswasions, intreaties, promises of speedie satisfaction will doe no good on him that hath no good in him: hee is like the Cuckoe, alwaies in onetune, *Giue mee my money*. The Debter may intreat, this Creditour will not retreat; he will to warre, (you know the Vfurers warre) except he may haue his money. So the great Vfurer, the Deuill, (I hope Vfurers doe not scorne the comparison) when the *Feast* is done, lookes for a reckoning. The Vfurer, perhaps, will take securitie; so will the Deuill: Securitie and deadnesse of heart, will a great while please him. But when *Dines* hath dined, the Deuill takes away: Death is his knife, and Hell his voyder. Hee takes away one Dish more then he set downe; in stead of the reuerfion, the Feasters themselues, nay the Feast-maker too; for *Dines* is the founder, and *Sathan* is the confounder: the one provides meate for the belly, the other, by Gods sufferance, *destroies them both*. *Sathan* according to the tricks of some shifting Hostes, bids many friends to a Feast, and then beates them with the Spit. Dainty cheere, but a sawcie reckoning. The *Feast* is *vanitie*, the *Shot vexation*. Thus they that worship their belly as *God*, temple themselues in Hell: and as *their end is damnation*, so their damnation is without end. *Therefore shall they goe captiue with the first, that goe captiue: and the banquet of them that stretched themselues shall be removed.*

I would willingly lead you through some Suburbs, before I bring you to the maine Citie of *Desolation*; and shew you the wretched conclusion of this *Banket*, and confusion of these *Guests*. All which arise from the conterminat scituation, or (if I may so speake) from the respondent opposition of these two *Sermons*, *Wisdomes* and *Follies*, that is, *Gods* and *Sathans*. For this

1 Cor.6.13.

Ecclef.1.
Phil.3.19.

Amos.6.7.

this sad sequell is (if not a relatiue, yet) a redditiue demonstration of their miserie; for after the infection of sinne, followes the infliction of punishment. The turrets I would leade you by, are built, and consist of Farewells and Welcomes; of some things deposed, and some things imposed; positiue and priuatiue circumstances; valedictions and maledictions: they take their leaues of temporall and affected ioyes, and turne vpon eternall and cursed sorrowes. I will limit these generall obseruations into foure.

All sinfull ioyes are dammed (if not damned) vp with a *But*. They are troubled with a *But*-plague; like a Bee with a sting in the taile. They haue a *worme* that crops them, nay gnawes asunder their very root; though they shoote vp more hastily, and spread more spaciouly then *Ionus gourd*. There is great preparation of this *Banket*, preperation to it, participation of it; all is carried with ioy and Iouisance: there is a correctiue *But*, a *veruntamen*, spoyles all in the vp-shot. A little *Colliquintida*, that embitters the Broath. A perillous, a pernicious, rocke, that splits the Ship in the Hauen. When all the prophecies of ill successe haue beene held as *Cassandra's* riddles; when all the contrarie windes of afflictions, all the threatned stormes of *Gods* wrath, could not disharten the *Sinners* voyage to these Netherlands; here is a *But* that shipwrackes all: the very mouth of a bottomlesse pit, not shallower then *Hell* it selfe.

It is obseruable that *Salomons* prouerbiall sayes, are so many select Aphorismes; contayning, for the most part, a paire of crosse and thwart sentences; handled rather by collation then relation; whose coniunction is disunctiue. The Prouerbs are not ioyned with an *Et*, but an *At*: with a *But*, rather then with an *And*. *Stollen waters are sweete, &c. But hee knoweth not, &c.*

Ecclef. 11.9.

It stands in the midst, like a Rudder or Oare, to turne the Boat another way *Reioyce oh young man, &c. But know that for all these things, God will bring thee to Iudgement, &c.* All runnes smooth; and enclines to the byace of our owne affections, till it lights vpon this rub. The *Babell* of Iniquitie is built vp apace, till confusion steps in with a *But*. It is like the suddaine clap of a Sericant on a Gallants shoulder. He is following his lusts, full sent and full crie; the arrest strikes him with a *But*, and all's at a losse.

As in a faire Summers morning, when the Lärke hath called vp the Sunne, and the Sunne the Husbandman: when the earth had opened her Shop of perfumes, and a pleasant winde fannes cooleneise through the heated ayre: when euery creature is reioyced at the heart. On a sodaine the furious windes burst from their prisons, the thunder rends the clouds, and makes way for the lightning, and the spowtes of heauen streame downe showres; a hideous tempest sooner dampes all the former delight, then a mans tongue can well expresse it. With no lesse content doe these guests of sinne passe their life, they eate to eate, and drinke to drinke, often to sleepe, alwaies to surfet: they caroll, daunce, spend their present ioyes, and promise themselues infallible supply. On a sodaine, this *But* comes like an vnlooked for storme, and turnes all into mourning; and such mourning (as *Rahabell* had for her *Children*) that will *not be comforted, because their ioyes are not.*

A wicked man runnes headlong in the night of his vnwaked securitie, after his wonted sports; and because hee keepes his old path, which neuer interrupted him with any obstacle, hee nothing doubts, but to speed as hee had wont: but his enimie hath digged a pit in his way, and in he topples, euen to the *depth of Hell*. Thus wicked

wicked ioyes haue wretched sorrowes: and as man hath his *Sic*, so God hath his *Sed*. If we will haue our will in sinne, it is fit, he should haue his will in punishing. To this sense, *Solomon* frequently in his *Proverbs*: They will pursue wickednesse, *But* they shall bee plagued. I haue forbidden vsurie, adulterie, swearing, malice, as vncleane meates; you will feede on them: *But* you shall bee punished. There is a reckoning behinde, a *But* they neuer shot at: but they shot besides the *But*, the whiles. God hath prepared them as the miserable^a *markes*, that shall receiue the arrowes of his vengeance, till they are drunke with blood. They shall suffer that in passion; which *Iob* spake in apprehension.
^b *The arrowes of the Almighty shall be within them, the poyson whercof shall drinke up their spirits, and the terrours of God shall set themselves in aray against them.* So *Moses* sung in the person of God against the wicked. ^c *I will make mine arrowes drunke with blood; and my sword shall eate flesh, &c.* They forget, that when God shall rebuke them in his wrath, and ^d *chasten them in his hot displeasure; his arrowes shall sticke fast in them, and his hand shall presse them sore.* This is their sad *Epilogue*, or rather the breaking off their *Scene* in the midst; The *Banket* of stollen waters and secret bread is pleasant: *But* the dead are there; and the guests be in the depth of Hell.

The Deuill doth but cozen the wicked with his cates; as before in the promise of Delicacie, so here of perpetuities. Hee sets the countenance of continuance on them, which indeede are more fallible in their certaintie, then flourishable in their brauerie. Their banquetting-house is very ^e *slipperie*; and the feast it selfe, a meere ^f *dreame*. Let the *Guest* preferue but reason, and he shall easily make the collection: that if for the present,

Gaudia plus aldes, quam sua mellis habent;

To the compound of his ioyes, there goe more bitter
 T 3 then

^a *Iob. 7. 20.*

^b *Iob. 6. 4.*

^c *Deut. 32. 42.*

^d *Psal. 38. 1. 2.*

Obseru. 2.

^e *Psal. 73. 18.*
^f 20.

then sweet simples; what will then the end be? euen such a one, as at once (*consumit delicias, consummat miserias*) makes an end of their short pleasures, and begins their lasting paines. This my *Text* salutes them, as the Mason was wont to salute the *Emperour* at his Coronation, with a lappe-full of stones :

*Elige ab his saxis, ex quo, Augustissime Casar,
Ipse tibi tumulum, me fabricare velis.*

Chuse great *Emperour*, out of this whole heape, what stone thou best likest for thine owne *Sepulcher*. You that crowne your dayes with *Rose-buds*, and flatter your hearts with a kingdome ouer pleasures, thinke of a low graue for your bodies, and a lower roome for your soules. It is the subtiltie of our common enemy, to conceale this woe from vs so long, that wee might see it and feele it at once. For if we could but foresee it, we would feare it; if we truely feared it, we would make meanes not to feele it.

Our most fortified delights are like the childs castle, done downe with a fillop: *σκιά*, nay *σκιάς ὄναρ* a shadow, the very dreame of a shadow, a rotten post, slightly painted; a paper-tower, which the least puffe ouerturnes.

Cuncta trahit secum, vertitq; volubile tempus.

Time whirles about the world, and makes all inferiour things to trauell and spend themselues together with him. Sinfull and earthly delight is well called, *amiabile, fragile, flebile*, a thing soone loued, sooner ended, but long, very long lamented: a rotten nut, faire but hollow. Though Philosophy saith, there is no vacuitie in *rerum natura*, yet Diuinitie saith, there is nothing

thing but vacuitie in *natura rebum*: Nature, as it is not onely corrupt of it selfe, but made more fowle in the euill mans vse, hath nothing in it, but *vanitie*: and *vanitie* is nothing: a mere emptinesse, a vacuitie. Hence, if *Aristotle* commends the *nature of things*, the better *Philosopher Solomon*, discommends the *things of nature*, especially in their base and bad vsage. Onely the Devils Feast-house hath a faire bush at the dore, (yet if the wine were good, what needs the Iuie?) and ^f *therefore his people turne in thither, and waters of a full cup are wrung out to them*. But when they are once in, they finde themselves deceaued, *for the dead are there, &c.*

^f Psa. 73. 10.

Then put no trust in so weake comforts, that will be vnto you, as *Egypt to Israel*, a Reed; which when you leane vpon, it will not onely faile you, but the splinters shall run into your hand. ^g *You shall be ashamed of your weake confidence. The Burden of the beasts of the South. Into the land of trouble &c.* I am no Prognosticator. Yet if *Cosmographie* affirme that wee liue in a Southerne Climate, and experience testifie that wee haue many beasts among vs; me thinkes, these words lie as fit for vs, as if they were purposely made. How many in our land, by losse of Conscience are become Atheists, and by losse of Reason beasts? who run so fast to this Egyprian feast of wickednesse, that hee speaks easiest against them that speaks but of a *Burden*? These hauing found *Sathans* temptations true for the daintinesse, iudging by their owne lusts, dare also take his word for the continuance. But if the great Table of this *Earth* shall be ouerthrowne, what shall become of the dainties that the hand of nature hath set on it? To which purpose saith *Ierome*. ^h *Oh si possemus in aalem ascendere speculam, de qua vniuersam terram sub nostris pedibus cerneremus, iam tibi ostenderem totius orbis ruinas, &c.* If it could be granted vs to stand on some lofty Pinnacle,

^g Esa. 30. 5. 6.

^h Hier. lib. 2.
Epist. ad Heliud.

cle, from which wee might behold the whole earth vnder our feete; how easily perswasion would make these earthly pleasures seeme vile in thy opinion? You say, your pleasures are, for number manifold, for truth manifest, for dimension great: grant all, though all be false: yet they are for time short, for end lowre. *Breue est, quod delectat: aeternum, quod cruciat.* It is short, that pleaseth them; euerlasting, that plagueth them. Pleasure is a channell, and, *Death* the sea, whereinto it runs. *Mellifluus ingressus, fellifluus regressus,* yeeld your ioyes sweet at the Porch, so you grant them bitter at the Posterne. *Securus et Securis* must meete. Wickednesse and wretchednesse must be made acquainted. The lewd-mans dinner, shall haue that *rich mans* Supper: ⁱ *Thou foole, this night thy soule shall be required of thee.* The Deuill then you see, is a crafty and cheating hoast, whose performance falls as short of his promise, as time doth. of eternitic. Let then the Apostles caueat, be the vse of this obseruation. ^k *Let no man deceiue you with vaine words: for because of these things, commeth the wrath of God on the children of disobedience.*

The punishments of the wicked are most vsually in the like; proper and proportionable to their offences. 1. *Solomon* here opposeth the *house of mourning* to the *house of feasting*; as in expresse termes. *Eccles. 7.* for as it is fit in the body, that surfet should be followed with death: so these that greedily make themselues sicke with sinne, become iustly *dead* in soule. 2. They haue affected the workes of hell, therefore it is iust that hell should affect them, and that euerie one should be granted their ^l *owne place.* 3. As they would not know what they did, till they had done it; so they fitly know not the place whither they shall goe, till they are in it. *Nescit: hee knoweth not,* &c. 4. For the high places, which their ambition climbed to, *Ver. 14.* They are cast downe

ⁱ Luk. 12 20.^k Ephes. 5. 6.*Oseru. 3.**Eccles. 7. 2.*^l Acts. 1. 25.

downe, like *Lucifer*, to the lowest place, the depth of *Hell*. As *Simon Magus* would flye with arrogance, so he came downe with a vengeance, and broke his necke. See how fitly they are quited. ^m *They ate the bread of wickednesse, and drinke the wine of violence*: now they are scanted of both, except they will eate the bread of gall, and drinke their owne teares.

^m Prou. 4. 17.

Thus *Pharaoh* drownes the *Hebrew* males in a *Riuer*. *Exod. 1.* therefore is drowned himselfe with his army in a sea. *Exod. 14.* He had laide insupportable burdens on *Israell*; God returnes them with full weight, number, measure. When *Israell* had cut off the thumbs and great toes of ⁿ *Adoni-bezek*, heare the maimed King confesse the equitie of this Judgment. *Three-score and ten Kings, having their thumbs and great toes cut off, gathered their meate under my table: as I have done, so God hath requited me.* As proud *Baiazeth* threatned to serue *Tamberlaine*, being conquered; to imprison him in a cage of iron, and carry him about the world in triumph: so the *Scythian* hauing tooke that bragging *Turke*, put him to the punishment which himselfe had lesson'd; carrying and carting him through *Asia*, to be scorned of his owne people. Thus ^o *Haman* is hanged on his owne gallowes. *Perikus* tries the trickes of his owne torment.

Exod. 1. 22.

Exod. 14. 28.

ⁿ *Judg. 1. 7.*

^o *Eth. 7. 10.*

The *Papists*, that would haue fired vs in a house, were themselues fired out of a house. Gunpowder spoyled some of their eyes, Musket-shot killed others, the Engines of their owne conspiracie: and the rest were aduanced higher by the head, then the *Parliament-house*, that would haue lifted vs higher, of purpose to giue vs the more mortall fall. God hath retaliated their workes into their owne bosomes. ^p *They trauelled with iniquitie, conceined mischiefe*: and loe the birth is their owne sorrow. ^q *They haue digged a pit*

^p *Psal. 7. 14.*

^q 15.

Handwritten notes and signatures at the bottom of the page, including a large flourish and some illegible text.

for vs, and that low, vnto Hell; and arc falne into it themselves.

————— *Nec enim lex aequior vlla est:
Quam necis artifices, arte perire sua:*

*No iuster Law can be deuised or made,
Then, that sinnes agents fall by their owne trade.*

The order of Hell proceedes with the same degrees; though it giue a greater portion, yet the same proportion of torment. These wretched guests were too busie with the waters of sinne; behold now they are in the depth of a pit, where no water is. Dines, that wasted so many Tunnes of Wine, cannot now procure water; not a Pot of water; not a handfull of water, not a drop of water, to coole his tongue. *Desiderauit guttam, qui non dedit micam.* A iust recompence. Hee would not giue a crumme; he shall not haue a drop. Bread hath no smaller fragment, then a crumme; water no lesse fraction then a drop. As he denied the least comfort to *Lazarus* liuing, so *Lazarus* shall not bring him the least comfort dead. Thus the paine for sinne, answers the pleasure of sinne. Where, now, are those delicate morsels, deepe carowfes, loose laughers, proud port, midnight reuels, wanton songs? Why begins not his fellow-guest with a new health? or the Musicke of some rauishing note? or, if all faile, hath his foole-knauish Parasite no obscene iest, that may giue him delight? Alas! Hell is too melancholly a place for mirth. All the Musicke is round-ecchoing groanes: all the water is muddie with srench: all the food anguish.

Thus damnable sinnes shall haue semblable punishments: and as *Augustine* of the tongue, so wee may say of any member. *Si non reddet Deo faciendo quae debet, reddet ei patiendo quae debet.* If it will not serue God in
action,

r Aug. hom. 7.

action, it shall serue him in passion. Where voluntarie obedience is denied, involuntary anguish shall be suffered. Know this thou swearer; that as thy tongue spets abroad the flames of Hell, so the flames of Hell shall be powred on thy tongue. As the Drunkard will not now keepe the Cup of satietie from his mouth, so God shall one day hold the Cup of vengeance to it, and he shall drinke the dregges thereof. As the Vsurers are tormentors to the Common-wealth, on earth, so they shall meete with tormentors in Hell; that shall transcend them both in malice and subtiltie: and load them with bonds and executions; and (which is strangely possible) heauier then those, they haue so long traded in. The Church-robber, incloser, ingrosser, shall find worfe prolling and pilling in Hell, then themselues vsed on earth; and as they haue beene the worst Deuils to their Countries wealth, so the worst of Deuils shall attend them. The vncleane adulterer shall haue fire added to his fire. And the couetous wretch, that neuer spake but in the Horfe-leaches language, and carried a mouth more yawning, then the graues, is now quitted with his *nunquam satis*, and findes enough of fire in the depth of Hell.

The Deuill hath feasted the wicked, and now the wicked feast the Deuill: and that with a very chargeable *Banker*. For the Deuill is a daintie Prince, and more curious in his diet, then *Vicellius*. He feedes, like the Caniball, on no flesh, but mans flesh. He loues no Venison but the *Hart*, no fowle but the *Breast*, no fish but the *Soule*. As the *ungodly haue eaten vp Gods people as bread*; so themselues shall be eaten as bread: it is iust, that they be deuoured by others, that haue deuoured others. As they haue beene Lyons to crash the bones of the poore; so a *Lyon* shall crash their bones: they are *Sarans* Feast, *he shall deuoure them*. Thus they

Obseru. 4.

5 Psal. 14. 4.

5 1 Pet. 5. 8.

that were the guests, are now the *Banket*: as they haue beene feasted with euils, so they feast the Devils.

Make a little roome in your hearts, ye fearelesse and desperate wretches, for this meditation. Behold, now, as in a speculatiue glasse, the Devils hospitalitie. Once be wise: beleeu without triall, without feeling. Yeeld but to be ^v *ashamed of your sinnes*, and then I (can with comfort) aske you; *what fruit they euer brought you?* Let me but appeale from *Philip of Macedon*, when hee is drunke, to *Philip of Macedon*, when he is sober; from your bewitched lusts, to your waked consciences; and you must needes say, that *breuis haec, non vera voluptas*. All ^x *the workes of darknesse are vnfruitfull*, except in producing and procuring ^y *utter darknesse*. Sinne is the Devils earnest-peny on earth, in Hell he giues the Inheritance. Tempration is his presse-money: by rebellion, oppression, vsurie, blasphemie, the wicked like faithfull Souldiours fight his battels: When the field is wonne, or rather lost (for if he conquers, they are the spoile) *in the depth of hell* hee giues them pay. Who then would march vnder his colours; who, though he promise ^z *Kingdomes*, cannot performe a ^a *Hogge*? Alas poore beggar! he hath nothing of his owne but sinne, and death, and hell, and torment. *Nihil ad effectum, ad defectum satis*. No positieue good, enough priuatiue euill.

Euen those, that passe their soules to him by a reall Couenant, he cannot enrich: they liue and dye most penurious beggars, as pernicious villaines. And they, vpon whom God suffers him to throw the riches of this world (as a snare ouer their hearts) which he cannot doe, but at second hand; haue not enough to keepe either their heads from aking, or their consciences from despairing. Thus, though God permit him, to helpe the ^b *rich man* to fill his *Barnes*, the *Vsurer* to swell

^u Rom. 6. 21.

^x Eph. 5. 11.

^y Matth. 8. 12.

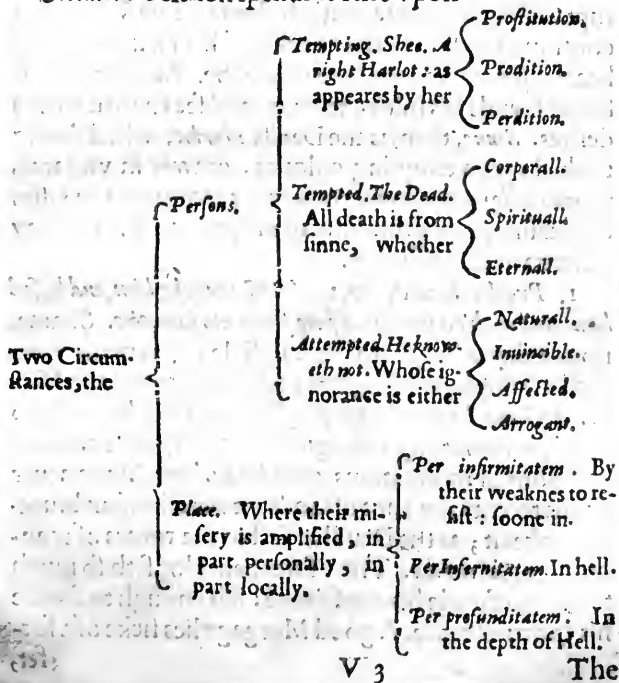
^z Matth. 4. 9.

^a Matth. 8. 31.

^b Luk. 12.

swell his Coffers; the Luxurious to poyson his blood, the malicious to gnaw his bowels; the sacrilegious to amplifie his reuenewes; the ambitious with credit, yet there is neither will in God, nor willingnesse in the Deuill, that any of these should be a blessing vnto them. All is but borrowed ware, and the Customers shall pay for day: the longer they abuse them, the larger ar-rerages they must returne. Onely here, I may say, that *bona sunt, que dona sunt*; they are goods, that are gifts: God giues his graces freely, the Deuill his Iunkets falsly: for the guests must pay; and that deere; when the least *Item* in the bill, for paines, is beyond the greatest dish of the Feast, for pleasures.

Solomons Sermon spends it selfe vpon



The person tempting, or the *Harlot*, is *Vice*; vgly and deformed *Vice*; that with glazed eyes, surphuld cheekes, pyed garments, and a *Syrens* tongue, winnes easie respect and admiration. When the heate of tentation shall glow vpon concupiscence, the heart quickly melts. The wisest *Solomon* was taken and snared by a woman: which foule adulterie bred as foule an issue, or rather *progeniem vitiosorem*, a worse, Idolatrie. Satan therefore shapes his Temptation in the lineaments of an *Harlot*: as most fit and powerfull, to worke vpon mans affections. Certaine it is, that all delighted vice is a spirituall adulterie.

The couetous man couples his heart to his gold. The Gallant is incontinent with his pride. The corrupt Officer fornicates with briberie. The *Vsurer* sets continuall kisses on the cheeke of his securitie. The heart is set, where the hate should be. And euery such sinner spends his spirits, to breed and see the issue of his desires. *Sinne*, then, is the *Deuils Harlot*, which being tricked vp in tempting colours, drawes in visitants, *promittendo suavia, promittendo perpetua*, giuing the kisses of pleasure, and promising them perpetuall. We may obserue in this *Strumpet*.

1. *Prostitution*. Pro. 7. 13. *So shee caught him, and kissed him, and with an impudent face said vnto him, &c.* Shame, now-a-dayes, begins to grow so stale, that many vices shall vie impudent speeches and gestures with the *Harlot*. 2. *Come, let vs take our fill of loue: as Putiphars wife to Ioseph*, without any ambagious or ambiguous circumlocutions or insinuations, *come lye with me*. Sinne neuer stands to vnty the knot of Gods interdiction, but bluntly breakes it; as the *Deuill* at first to the rootes of mankind, *ye shall not die*. The *Vsurer* neuer looseth so much time, as to satisfie his conscience: it is enough to satisfie his concupiscence. A good *Morgage* lies sicke of a for-

f Pro. 7. 13.

2 Ver. 18.

Gen. 3.

set,

fet, and at the Usurers mercie. It is as surely damned, as the Usurer himselfe will be, when he lyes at the mercie of the Deuill. These are so farre from that old *Quere* of Christians, *quid faciemus*, what shall wee doe? That they will not admit the nouell question of these toyte-headed times, *What shall we thinke*? They will not giue the conscience leaue, after a tedious and importunate sollicitation, to study of the matter. But are more iniurious and impenetrable to their owne soules, then that vniust-Iudge to the Widdow.

A cheate is offered to a Trades-man, an Inclosure to a Landlord, an vnder-hand Fee clapt in the left hand of a Magistrate, if they be euill, and corruption hath first Marshallled the way, the field is wonne. They neuer treat with sinne for truce, or pause on an answer, but presently yeeld the fort of their conscience. No wonder then, if the Devils *Harlot* be so bold, when she is so sure of welcome. It is our weakenesse, that prompts the Deuill with encouragement: whom if we did resist, hee would desist. Our weake repulses harden and prouoke his fiercer assaults. He would not shew the Worldling his apparant hornes, if hee did not presume of his couetous desire to bee horsed on the backe of *Mammon*; and hurried to Hell. Hence sinne is so bold as to say *in the wicked heart*, *Non est Deus*, ^h *there is no God*: and so peremptorily to conclude to it selfe, ⁱ *I shall not be moued; for I shall neuer be in aduersitie*. Hence euen ^k *their inward thought is, that their houses shall continue for ever*, &c. This is presumptuous and whorish prostitution, to set out Iniquitie bare-facced, without the Maske of pretexts, to hide her vgly visage. An impetuous, an imperious Impudence, that not with a feminine rapture; but rather with a masculine rape, captures the conscience. You see *Follies* prostitution.

^h Psal. 14. 1.

ⁱ Psal. 10. 6.

^k Psal. 49. 11.

2. Prodition is the ranckling tooth that followes her rauishing kiffes. *Iudas* kiffed his Maister with the same heart. Iniquitie hath an infectious breath, if a faire countenance. All her delights are like faire and sweet flowers, but full of Serpents. The tempted may giue a concluding groane,

Sic violor violis, ob violenta, tuis.

Thy soft flowers haue stung me to death. For indeede it is most true, ¹ *Nemo ipsum peccatum amat, sed male amando illud quod amat, illaqueatur peccato.* No man loues sinne for it owne sake, but by an irregular and sinister loue, to that hee doth loue, hee is snared with sinne. The Deuill knowes, that his *Ephesian Harlot, Vice*, would want worshippers, if treason and death were written vp on the Temple-dore: therefore health and content are proclaimed, and as on the Theater presented; but there is Hell vnder the Stage, there is treason in the vault.

Thus *Temptation* misleades the Nauigatours with a Pyrates light: deceiues the liuing fowles with a dead bird: a *Syren*, a *Iudas*, a *Iebusite*, a *Iesuite*. For were the *Iesuite* to play the Deuill, or the Deuill the *Iesuite*: on the stage of this world; it would be hard to iudge which was the *Iesuite*, which the Deuill; or which played the part most naturally. As Iniquities are *Sathans Harlots* to corrupt the affections; so *Iesuites* are his Engines to peruert the braines: for if the new guest here be heart-sicke, so their Profelite is braiue-licke. Both are made so dissolute, till they become desolate, robbed and destitute of all comfort.

Sinne deales with her guests, as that bloody Germane Prince, that hauing invited many great States to a sollemne Feast, flattered and singled them out one by one,

¹ *Augustine.*

one, and cut off all their heads. As fatall a successe attends on the flatteries of sinne. Oh then, *fuge peccatum exulceratricem hanc*: Fly this Harlot, that carries death about her. Goe aloofe from her dore, as they say, the Deuill doth by the Crosse: but (let that saouour of supposition, nay of superstition) doe thou in sincere deuotion flie from sinne, *quasi à facie colubri*, as from a Serpent. Shee hath a Syrens voyce, a Mermaides face, a Helens beautie to tempt thee: but a Leapers touch, a Serpents sting, a trayterous hand to wound thee. The best way to conquer Sinne, is by the Parthian warre, to runne away. So the Poet.

Sed fuge: tutus adhuc Parthus ab hoste fugae est.

Rem. Am. lib. 1.

Tunc peccata fugantur, cum fugiantur. Wee then put sinne to a forced flight, when it puts vs to a voluntarie flight. That Poeticall *amoris artifex et medicus*, so counsels. *Fuge conscia vestri concubitus, &c.* But beyond all exception, the holy Apostle giues the charge, *fuge Fornication*. Shunne the place, suspect the apparence of euill. You see her *Prodition*.

Her *perdition* followes. Shee vndoos a man; not so much in the estate of his carcase, as of his conscience. The guest is not so much damnified in respect of his goods, as damned in respect of his grace. Every man is not vndone, that is beggered: many like *Iob*, *Minime pereunt, cum maxime perire videntur*, are indeede least vndone, when they seeme most vndone. Nay, some may say with the Philosopher, *perieram, nisi perissem*, if I had not sustained losse, I had beene lost. So *Dauids* great trouble made him a good man. *Naamans* leproous flesh, brought him a white and cleane spirit. But the *perdition* that vice brings, is not so visible, as it is miserable. The sequell of the *Text* will amplifie this: onely now I apply it to the *Harlot*. The *Harlot* destroys a man many wayes.

1. In his goods. It is a costly sinne. *Thamar* would not yeeld to *Judah* without a hire. The hire makes the Whore.

Stat meretrix certo quouis mercabilis ere :

Et miseris iusso corpore quarit opes.

*Compar'd with Harlots, the worst beast is good:
No beasts, but they, will sell their flesh and blood.*

The old Prouerbe conioynes venery and beggerie. The Prodigall returned not from his *Harlot* without an empty Purse. Sinne doth no lesse vndoe a mans estate. It is a Purgatorie to his Patrimonie. It is objected : It rather helps him to riches, and swels his purse. Doth not a bribed hand, a sycophant-tongue, a couetous and griping palme make men wealthie ? Yeeld wealthie, not rich. He is rich, that possesseth what hee got iustly, and vseth what he possesseth conscionably, other wealthy ; are not vnlike either the *Capuchines*, or the *Seculars*. Some, like the former, professe beggerie, though they possess the Indies : these had rather fill their eye then their belly, and will not breake a Summe, though they endanger their healths. The other sort, are like the *Seculars*, that will fare well, though with a hard farewell. But (as the *Harlot*, so) often *Vice brings a man to a morsell of bread*. *Prou. 6.* Thus *Tibi fit damno, vitio lucrosa voluptas* : Pleasure is no lesse, then a losse to thee, then a gaine to Sinne. It is not amisse, to answer *Sathans* Inuiters to this Feast, as the vitious Poet his Cockatrice.

Cur sim mutatus queris ? quia munera poscis.

Hac te non patitur causa placere mihi.

It is euen one reason, to dissuade vs from sinne, that it is costly.

2. In his good name: No worldly vndoing is like this shipwrack. Goods may be redeemed, but this (*semel amissa, postea nullus eris*) once vtterly lost, thou art nobody. It is hard to recouer the Set, when a man is put to the after-game for his credit. Though many a mans reputation be but (*hypenscium ovum*) a rotten Egge; while he is a great dealer with other mens goods, and of himselfe no better then a begger. And though the most famous are but *Astmatici*, short-breathed men, and their reputation no better then *Ephraims righteousness*; but a morning dew: yet, *actum est de homine, cum actum est de nomine*, when a mans good name is done, himselfe is vndone.

A man, indeede, may loose his good name without cause; and be at once accused & abused; when slanders against him are maliciously excepted, & easily accepted. But *God shal bring forth his righteousness as the light, and his Iudgment as the noone day*. Contrarily, another man hides the vlcers of his sore conscience with the playsters of found repute! But to be puffed vp with the wrongfull estimation of our selues, by the flattering breath of others blowne praises, is a ridiculous pride. *Sape flagellatur in corde proprio, qui laudatur in ore alieno*. Many, that are commended in other mouthes, are secretly and iustly snibbed in their owne conscience. Such a one couzens his neighbours, they one another, and all himselfe. And as originally the deceit came from him, so euentually the shame will end in him. Hence they, whose fames haue beene carried furthest on the wings of report, haue beene after (by the manifestation of their hidden wickednesses) more deaded in mens thoughts, then in their owne carkasse. For *the name of the wicked shall rot*.

This is the mischief, which sinne in generall, as whoredome in particular, works to the name; a rotten reputation

^a Psal. 37. 6.

^b Pro. 10. 7.

reputation, an infamous fame, a reproach for a report : that their silent memories are neuer coniured vp from the graue of obliuion, but as the *Sonne of Nebat's*; for their owne disgrace; and for an intimation of terrour, to the imitation of their wickednesse. It were well for them, if Time, which vnnaturally deuoures his owne brood, could as well still their mention, as it hath staid their motion: or that their memoriall might not suruiue their funerall. Now, though it be no euident demonstration, yet it is a very ominous and suspicious thing, to haue an ill name: The Prouerbe saith, *hee is halfe hanged*. A thiefe before the Iudge speeds the worse for his notorious name. Is this all? no; but as he, whose breath is stifled with a cord, is wholly hanged: so he that hath strangled his owne reputation, which is the breath of his breath, with a lewd life, is at least halfe suspended. His Infamy hangs on the Gybbet of popular contempt, till it be recouered. He is halfe aliue, halfe a corps. It was the plaine meaning of the Prouerbe:

Now, that a bad name is a broad shame, it appeares; because no Stewes-haunter would be called a Whoremonger. No Papist an Idolater, no Vsurer an Vsurer. All sinners are ashamed to be accounted, what they haue assumed to be. But it is certaine that he that is ashamed of his name, his name may be ashamed of him. As thou louest thy reputation with men, seeke the testimonie of thine owne conscience. It is the best fame, that carries credit with God. Let men say, what they list, *Oh Lord thou knowest mine innocence*. Yet, because it is hard to do good, vnlesse a man be reputed good, therefore dare not to darken the light of thy name, by the grosse cloudes of thy Impicties. This is the second destructi-
 on that continued Vice brings her Louers. *A wound and dishonour shall he get, and his reproach shall not be wiped away*. When hee hath done it, he is vndone by it. *Perdit honorem, perdendo honestatem*. The dishonestie in

him, shall bring dishonour to him. he builds, *Haman-like* a gallows for his owne credit.

3. In his health. The precepts of *Wisedome*, practised with obedience, ^d bring health to the flesh, & are life to those that find them. But sinne is *rottonnesse* to the bones. ^e He that committeth fornication, saith Saint Paul, *sinne*th against his owne body. Let it be inevitably true in this sin, it is (at least accidentally) true in all sinnes. For though God suffers some reprobates to keepe ^f *firm*e health and to escape *common Plagues*: that they haue *fat eyes* and *cleare lungs*: *merry hearts*, and *nimble loynes*: and can *stroke* their gray haire: yet often hee either puts them on the racke of some terrible disease, or quite *puts out their candle*. & *Bloudy and deceitfull men shall not liue out halfe their dayes*. All sicknesse originally proceeds from sinne, all weaknesse from wickednesse. As *Mephibosheth* caught his lamenesse by falling from his Nurse, so all men their diseasednes by falling from their Christ. The euill disposition of the soule, marres the good composition of the body. There is no disaster to the members, but for disorder in the manners. All diseases are Gods reall sermons from heauen, whereby hee accuseth and punisheth man for his sins.

The *Harlot* is a plague to the flesh: she is worse then a feauer; more infectious then the pestilence. Every Nation hath his feuerall disease. Irish the Ague, Spanyards the Pip, Dutch-men the dropsie, French their fatall and merited miserie; neither doe the English goe scot-free. All haue their speciall plagues somewhat proper to themselues, except whoredome and sinne communicate them. But the *Harlot* is an vniuersall plague, whereof no Nation is free. shee makes the strong man glad of potion, brings health acquainted with the Phisitian: and hee that stoutly denied the knowledge of his gate, now stands trembling. at

^d Prou. 4. 22.

^e 1 Cor. 6. 18.

^f Psal. 73. 4. 5. 7.

Iob. 21. 12.

verc. 7

^e Psal 55. 23.

his study dore, with a bare head, a bending knee, and an humble phrase. She is the common sinke of all corruptions, both naturall and preternaturall, incident to the conscience or corpes : and hath more diseases attending on her then the Hospitall.

The Madianitish Harlot, Sinne, leads in a traine of no fewer nor weaker plagues, *Consumptions, Feauers, Inflammations, Botches, Emcrods, Pestilences,* are (*peccati qedisēhæ*) the obseruant hand-maides of iniquitie. As it is, then, wicked to ^h take the members of Christ, and make them the members of an Harlot; so it is wretched to diuorce the affections of the minde from God, and wed them to any impietie. Thus doe these paire of Harlots impaire the health.

4. They both concurre to spoyle a mans soule : whiles the Soule of the soule, Gods Spirit, (*quo agitante calefcimus*) is by this bereaued vs. ⁱ *In him wee liue, mone, and haue our being. In illo viuimus: viuimus, per naturam, bene viuimus per gratiam. In illo mouemur, vel mouemur potius, ad humana, ad diuina opera suscipienda: xci εσμεν; essentiam habemus, quoad esse, et quoad bene esse.* In him all liue naturally, some graciously. In him wee moue, or rather are moued, to the performance, all of humane workes, some of diuine. In him wee haue our being; both that we are at all, and that we are well. This better life is the soule spoiled of, when sinne hath taken it captiue. ^k *The Adultresse will hunt for the precious life.* She is ambitious and would vsurpe Gods due and claime the heart, the soule. ^l *Hee that doth loue her destroyeth his owne soule.* Which shee loues not for it selfe, but for the destruction of it: that all the blosomes of grace may dwindle and shrink away, as bloomes in a nipping Frost: and all our comforts runne from vs, as flatterers from a falling Greatnesse, or as Vermine from an house on fire. Nay, euen both thy
liues

Deut. 28.

h 1 Cor. 5. 16.

i Act. 17. 28.

k Prou. 6. 26.

l ver. 32.

liues are endangered. The wicked man ^m goeth after her, as a foole to the correction of the stocks; till a dart strike through his liuer, as a bird hasteth to the snare, and knoweth not that it is for his life. It is as ineuitably true of the spirituall Harlots mischiefe. For ⁿ the turning away of the simple shall slay them. Saue my life and take my goods, saith the prostrate and yeelding Traueller to the theefe. But there is no mercy with this enimie: the life must pay for it. She is worse then that inuincible Nauy, that threatned to cut the throates of all (Men, Women, Infants:) but I would to God, shee might goe hence againe without her errand, as they did; and haue as little cause to bragge of her conquests.

^m Prou. 7. 23.

ⁿ Prou. 1. 32.

Thus haue wee discribed the *Tempresse*. The *Tempted* followes, who are here called the *Dead*. There be three kindes of death, corporall, spirituall, eternall. Corporall, when the body leaues this life. Spirituall, when the soule forsakes, and is forsaken of grace. Eternall, when both shall be throwne into hell. 1. is the seperation of the soule from the body. 2. is the seperation of body and soule from grace. 3. the seperation of them both from euerlasting happineise. Man hath two parts, by which hee liues; and two places, wherein he might liue, if hee obeyed God: Earth for a time, Heauen for euer. This *Harlot Sm*, depriues either part of man in either place of true life; and subiects him, both to the first and second death. Let vs therefore examine in these particulars, first, what this death is, and secondly, how *Sarbans* guests, the wicked, may be laid liable thereunto.

1. Corporall death is the departure of the soule from the body, whereby the body is left dead, without action, motion, sense. For the life of the body, is the vnion of the soule with it. For which essentiall dependance, the soule is often called and taken for the life.

• Ioh. 13. 37.

¶ Math. 10. 39.

life. • Peter said unto him, Lord, why cannot I follow thee now? I will lay downe my soule for thy sake. τὴν ψυχὴν, his soule; meaning as it is translated, his life. And ^k He that findeth his soule, shall loose it: but hee that loofeth his soule for my sake, shall finde it. Here the Soule is taken for the Life. So that in this death there is the seperation of the soule and body, the dissolution of the person, the priuation of life, the continuance of death: for there is no possible regresse from the priuation to the habite, except by the supernaturall and miraculouſ hand of God. This is the first but not the worst death, which sinne procureth. And though the speciall deadnesse of the guests here be spirituall: yet this, which we call naturall, may be implied, may be applied: for when God threatned death to Adams sinne, *in illo die morieris: in the day that thou eatest thereof thou shalt surely die*; yet Adam liued nine hundred and thirtie yeares after. There was, notwithstanding, no delay, no delusion of Gods decree: for *in ipſo die*, in that very day death tooke hold on him; and so is the Hebrew phrase, *ⁱ dying, thou shalt dye*; fall into a languishing, and incurable consumption, that shall neuer leaue thee, till it bring thee to thy graue. So that hee instantly dyed, not by present seperation of soule and body, but by *mortalitie, mutabilitie, miserie*, yea by sorrow and paine, as the instruments and agents of Death. Thus said that Father. ^r *After a man becometh to be in this body, (by reason of his sinne) he is euen in death.*

ⁱ Gen. 2. 17.

^r Aug. ciuit. dei.
Lib. 13. cap. 10.

⁵ Hebr. 9. 27.

The wicked then, are not onely called *Dead*, because the conscience is dead; but also in respect of Gods decree, whose inviolable substitution of *Death* to *Sinne* cannot be euaded, auoyded. It is the Saturlaw decreed in the great Parliament of Heauen. ^⁵ *Statutum omnibus semel mori. It is appointed unto men once to die.* This is one speciall kindnesse that sinne doth vs;
one

one kisse of her lippes. Shee giues her louers three mortall kusses. The first kills the conscience: the second the carcase: the third body and soule for euer. ^c Death passed upon all men, for that all haue sinned. So Paul schooles his Corinthians. ^v For this cause many are weake and sicke among you, and many sleepe. And concludiuely, *peccati stipendium mors.* ^x The wages of sinne is Death. This Death is to the wicked, death indeed, euen as it is in it owne full nature, the curse of God; the suburbes of Hell. Neither is this vniust dealing with God, that man should incurre the death of his body, that had relected the life of his soule. ^y *nisi precessisset in peccato mors anime, numquam corporis mors in supplicio sequeretur.* If sinne had not first wounded the body, death could not haue killed the soule. Hence saith Augustine. ^z Men shunne the death of the flesh rather then the death of the spirit: that is, the punishment, rather then the cause of the punishment,

Indeed Death considered in Christ, and ioyned with a good life, is to Gods elect a an aduantage: nothing else, but a bridge ouer this tempestuous sea to Paradice. Gods mercy made it so, saith S. Augustine, ^b Not by making death in it selfe good, but an instrument of good to his. This hee demonstrates by an instance. ^c As the Law is not euill, when it increaseth the lust of sinners, so death is not good, though it augment the glory of sufferers. The wicked vse the law ill, though the law be good. The good die well, though death be euill. Hence saith Solomon. ^d The day of death is better then the day of ones birth. For our death is (not *obitus*, sed *abitus*) not a perishing but a parting. *Non amittitur anima, pr. mittitur tantum.* The soule is not lost to the body, but onely sent before it to ioy. *Si diuinus seponitur, melius reponitur.* If the soule be painfully laid off, it is ioyfully laid vp. Though euery man that hath his *Genesis*, must haue

^c Rom. 5. 12.

^v 1 Cor. 11. 30.

^x Rom. 6. 23.

^y Augent.

^z De Trin. lib. 4. cap. 12

^a Phil. 1. 21.

^b De ciuit. lib 13 chap. 4. Non quia mors bonum aliquid facta est, quam vita constet esse contrarium; sed ut instrumentum fieret, per quod transiretur in vitam.

^c chap. 5.

^d Eccles. 7. 1.

his *Exodus*; and they that are borne must dye. Yet saith *Tertullian* of the Saints: *Profectio est, quam putas mortem*. Our dying on earth, is but the taking our journey to Heaven. *Simson* departs, and that *in peace*. *In pace, in pacem*. Death cannot be eventually hurtfull to the good; for it no sooner takes away the temporall life, but *Christ* giues eternall in the roome of it.

Alas! *σώματα, πτώματα*: *Corpora, cadauera*. Our graues shall as surely be Coffins to our bodies, as our bodies haue bene Coffins to our soules. The minde is but in bondage, whiles the body holds it on earth. *σώμα, quasi σῆμα*, as *Plato* affirms. Of whom saith an *Anthony*; that when hee saw one too indulgent to his flesh in high Diet, he asked him; *What doe you meane to make your prison so strong?* Thus, *qui gloriatur in viribus corporis, gloriatur in viribus carceris*: He that boasteth the strength of his body, doth but bragge, how strong the Prison is, wherein he is iayled.

Σώμα πάθος ψυχῆς, ἀδύς, μοίς, ἀχθος, ἀνάγκη. The body is the disease, the graue, the destinie, the necessitie and burden of the soule.

*Hinc cupiunt, metuumt q̄, dolent, gaudent q̄; nec auris
Respiciunt clausa tenebris et carcere caco.*

*Feares, ioyes, griefes, and desires mans life do share:
It wants no ills, that in a Prison are.*

It was a good obseruation, that fell from that *Stoicke*. *Homo calamitatis fabula, infelicitatis tabula*. Man is a Storie of woe, and a map of miserie. So *Mantuan*.

*Nam quid longa dies nobis, nisi longa dolorum
Collucies? Longa patientiā carceris, atas?*

*Ficin in vita
Platonis.*

Hom.

*Epiſt. qui to-
lerandas esse in-
iurias, et abſti-
nendum à vo-
luptate docuit.*

It appears then, that Death is; to the good, a procurer of good. ^h *Mors intermittit vitam, non eripit. Venit iterum, qui nos in lucem reponat dies.* Their Death is but like the taking in sunder of a Clocke, vvhich is pulled a pieces by the makers hand, that it may bee scowred, and repolished, and made goe more perfectly. But Death to the wicked is the second step to that infernall Vault, that shall breede either an innouation of their ioyes, or an addition to their sorrowes. *Dives* for his momentanic pleasures, hath insufferable paines. *Indus* goes from the Gallowes to the Pit. *Esaus* from his dissolution in earth, to his desolation in Hell. *The dead are there.* Though the *dead* in soule be meant literally, yet it fetcheth in the body also. For as originall sinne is the originall cause of Death, so actuall sinnes hasten it. Men speede out a Commission of Iniquities against their owne liues. So the enuious man rots his owne bones. The Glutton strangles, the Drunkard drownes himselfe. The male-content dries vp his blood in fretting. The couetous, whiles he Italianates his conscience, and would Romanize his estate, starues himselfe in plaine English: and would hang himselfe, when the Market falls, but that hee is loath to be at the charges of a Halter. Thus it is a Feast of Death, both for the present sense, and future certaintie of it. *The dead are there.*

Lactant. lib. 4.
48.

2. Spirituall death is called the death of the soule: which consisteth not in the losse of her vnderstanding and will (these she can neuer loose, no not in Hell) but of the truth and grace of God; wanting both the light of faith to direct her, and the strength of Loue to incite her to goodnesse. ⁱ *For to be carnally minded is death: but to be spiritually minded, is life and peace.* The soule is the life of the body, God of the soule. The spirit gone vtterly from vs, wee are dead. And so especially, are

ⁱ Rom. 8. 6.

Eph. 2. 1.

1 Tim. 5. 6.

m Esa 59. 2.

n Heb 10. 38.

o Ga' 2. 20.

p Eph. 2. 5.

the guests of Satan, dead. ^k You hath he quickened, who were dead in trespasses and sinnes. And ^l the Widow that liueth in pleasure, is dead whiles she liueth. This diuorcement and seperation made betwixt God and the soule by sinne, is (*mors anima*) the death of the soule. ^m But your Iniquities haue seperated betweene you and your God. ⁿ But we liue by faith: and that ^o in the Sonne of God. ^p His spirit quickens vs, as the soule doth a lump of flesh, when God infuseth it.

Now because these termes of *spirituall death* are communicated both to the elect and reprobates, it is not amisse to conceiue, that there is a double kinde of *spirituall death*. 1. In regard of the *Subiect* that dieth. 2. In regard of the *Object* whereunto it dieth. *Spirituall death* in the faithfull is three-fold.

q Rom. 6. 2.

1. They are dead to Sinne. ^q How shall wee that are dead to sinne, liue any longer therein? A dead nature cannot worke. He that is dead to sinne, cannot, as hee is dead, sinne. Wee sinne indeede, not because wee are dead to sinne, but because not dead enough. Would to God you were yet more dead, that you might yet more liue. This is called *Mortification*. What are mortified? Lustes. The wicked haue mortification too; but it is of grace. *Math. 8.* They are both ioynly expressed. *Let the dead burie the dead.* Which Saint *Augustine* expounds. ^r *Let the spirituallly dead, bury those that are corporally dead.* The faithfull are dead to sinne: the faithlesse are dead in sinne. It is true life to bee thus dead. *Mortificatio concupiscentia, unificatio anima*: so farre is the spirit quickened, as the flesh is mortified: So true is this Paradoxe; that a Christian so farre liues, as he is dead: so farre he is a Conquerour, as he is conquered. *Vincendo se, vincitur a se.* By ouercomming himselfe, he is overcome of himselfe. Whiles hee ouer-rules his lustes, his soule rules him. When the outward cold rageth

Matth. 3. 22.

r De ciuit. lib. 20.
cap. 6.

rageth with greatest violence, the inward heat is more and more effectuall. When Death hath killed and stilled concupiscence, the heart begins to liue. This warre makes our peace.

This life and death is wrought in vs by Christ: who at one blow slew our sinnes, and saued our soules. *Una eademq; manus vulnus opemq; tulit.* One and the same hand gaue the wound and the cure. *Vulneratur concupiscentia, sanatur conscientia.* The deadly blow to the concupiscence, hath reuiued the conscience. For Christ takes away as well (*dominandi vim*, as *damnandi vim*) the dominion of sinne, as the damnation of sinne. He died, that ^s sinne might not raigne in our mortall body, he came to ^t destroy, not onely the Deuill, but *the workes of the Deuill.* Hence if you would, with the spectacles of the Scriptures, reade your owne estates to God, ^v *Reckon your selues to be dead indeede vnto sinne, but aliuie vnto God through Iesus Christ our Lord.* This triall consists not in being free from lusts, but in brideling them: not in scaping tentation, but in vanquishing it. It is enough, that ^x *in all these things, wee are more then Conquerours, through him that loued vs.*

^s Rom. 6. 12.

^t 1 Ioh. 3. 8.

^v Rom. 6. 11.

^x Rom. 8. 37.

^v Gal. 2. 19.

^z Luth. in Gal.

2. They are dead to the Law. ^y *For I through the Law, am dead to the Law, that I might liue vnto God.* Wherein hee opposeth the Law against the Law, the new against the olde, the Lawe of Christ, against that of Moses. ^z *This accuseth the accusing, condemneth the condemning Law.* The Papiests vnderstand this of the ceremoniall Law: but Paul plainly expresseth, that the Law morall, which would haue beene to vs a Law mortall, is put vnder: *wee are dead vnto it.* As Christ at once came ouer death; and ouercame death, *et super it, et superat.* So we, in him, are exempted from the condemning power and killing letter of the Law; and by being dead vnto it, are aliuie ouer it. Indeede

the Law still abides: as *Christ* when hee rose from the graue, the graue remained still. *Peter* freed from the Prison, the Palsey from his Bed, the young man from his Coffin, the Prison, Bed, Coffin remaine still; the persons are deliuered. So the Law abides to mortifie our lustes still more and more, but our conscience is freed from the bondage of it. *Wee are dead vnto it.*

3. They are *dead to the world.* This *Death* is double, Actiue and Passiue.

1. Actiue. The world is dead vnto vs. The vanitie of carnall ioyes, the varietie of vanities, are as bitter to vs, as pleasant to the Cosmopolite or worldling. And since wee must giue our voyces either to *God* or *Mammon*; when *God* asketh as *Iehus*, *Who is on my side, who?* We stand out for our *God.* *Angustum est stratum pectoris humani, et vtrumq; operire non potest.* Mans heart is too narrow a bed, to lodge both *God* and the world in at once. *Qui vtrumq; ambit, in vtroq; deficiet.* The Hound that followes two Hares, will catch neither. *Nemo potest duobus Dominis, neque dominis, inseruire.* *No man can serue two Masters,* with true seruice; especially when they command contrary things. Thus is the world *dead to vs*: For since the world is not so precious as the soule; wee leaue the world to keepe our soule: since both cannot well be affected at once. Therefore ^a *we account all things drosse and losse for the excellent knowledge of Christ.*

2. Passiue. Wee are *dead to the world.* As wee esteeme it drosse, it esteemes vs filth. ^b *Wee are made as the filth of the world, and as the off-scouring of all things vnto this day.* As wee, in a holy contempt, tread it vnder in our workes, and vilefie it in our words, so it lookes vpon vs betwixt scorne and anger, and offers to set his foote on our neckes. But *vicimus*, *wee have conquered.*

Matth. 6.

^a Philip. 3. 8.

^b 1 Cor. 4. 13.

conquered. ^c Whosoever is borne of God, ouercommeth the world: and this is the victorie that ouercommeth the world, euen our faith. Let vs reioyce, therefore, ^d in our Lord Iesus Christ; by whom the world is crucified to vs, and wee to the world.

^c 1 Ioh. 5. 4.

^d Gal. 6. 14.

These are good deaths! blessed soules, that are thus dead. Their death is *Mortification*; and like the Phoenix, they are no sooner dead, but they are *new borne*. Their old mans *Autumne* is their new mans *Spring-tide*. There are none thus dead at this Feast.

The dead, here, haue seared consciences, poisoned affections, warped, withered, rotten soules. *Twice dead*, saith Saint Iude, and some without hope of growing, *plucked up by the rootes*. Though the *Pythagorean* error, the transanimation or the departure of the soule from man to man, was brought to the *Basilideon* heretic: Nay, (which was more grosse) though the Poets fained, that the soules of men departed into beasts. *Orpheus* into the Swanne, *Ajax* into the Lyon, *Agamemnon* into the Eagle, Politicians into Bees and Ants, the luxurious into Hogges, tyrants into Wölues: which were positions for *Machiavel*, and Articles of *Lucians* faith. Yet they might rather, (and that more fauourably to their owne credites, speaking according to mens liues) haue affirmed that the spirits of beasts might rather seeme to haue entred men: if at least the beasts doe not preserue their nature better then men. They liue whiles they liue; men are dead euen liuing. *Impiè viuere est diu mori*. A wicked life is a continuall death. And we may say of an old wicked man, not that hee hath liued, but that hee hath beene long. *Deus uera, à qua qui distinguitur perit*. God is the true life, without whom we cannot liue.

*Non diu uixit,
sed diu fuit.*

The heart of a wicked man thus becommeth dead. The Deuill workes by suggesting, man by consenting,
God

God by forsaking. He forsakes thus. 1. By suffering a hard heart to grow harder. 2. By giuing succelle to iil purposes, which hee could haue disappointed. 3. By not imparting the assistance of his spirit. Thus he leaues them in darknesse, that would not chuse the light; and finding their hearts vndisposed to beleue, deliuers them vp to Infidelitie. His not willing to soften, is enough to harden: his not willing to enlighten, is to darken. *Dei claudere est clausis non aperire.* God is then said to shut vp, when he doth not open to them that are shut vp. God is able to soften the hard heart, open the blinde eye, pierce the deafe eare: when hee doth, it is mercie; when not, it is Iustice. Onely our falling is from our selues. *Ob Israel, thou hast destroyed thy selfe, but in mee is thy helpe.* For God is euer formost in loue, but last in hate. He loued vs, before we loued him: but wee hate him, before hee hates vs. *Multi ne laberentur detenti, nulli ut laberentur impuls.* God preferues many from falling, but hee thrusteth none downe. By his strength we stand, by our owne weakenesse we fall.

As in the licknesse of the body, so of the soule, there are criticall dayes, secret to our selues, but well knowne to God; whereby hee sees our recouerie vnlikely, and therefore turnes vs ouer to the danger of our sicknesse. That now too late *Ierusalem* knowes, what was offred her *in the day of her visitation*. God blindes the soule blinded before by *Satan*; and hardens againe *Pharaohs* selfe-hardned heart: *Et quia non faciunt bona que cognoscunt, non cognoscent mala que faciunt.* Because they would not doe the good they knew, they shall doe the euill they knew not. Thus is the soules *death* degreed vp. Sinne gathers strength by custome, and creepes like some contagious disease in the body from ioynt to ioynt; and because not timely spied and medicined, it threatens

Dei nolle emollire, obdurare est: nolle illuminare, &c.

Hos. 13. 9.

Deus prior in amore, posterior in odio.

Ab illo est quod statur: a nobis quod ruitur.

threatens vniuersall hazard to the whole. It swels like the Sea: *Unda leuis, maiora volumina, fusctus ad coelum.* An Egge, a Cockatrice, a Serpent, a fierie flying Serpent. Custome indeede kills the soule. The Curse that the *Cretians* vsed against their enemies, was not fire on their houses, nor rottenesse on their beasts, nor a sword at their hearts; but that, which would in time trebble to them all these mischiefes, that they might be delighted with an euill *custome*. Temptation assaults the heart: consent wounds it: it lyes sicke of action: it dies by delight in sinne: it is buried by custome. The Bell hath tolled for it, Gods word hath mourned: the Church hath prayed for it: but (*quid valeant signa precessue?*) What good can signes & prayers doe, when we voluntarily yeeld our heart to him that violently kills it? Thus God leaues the heart, and Satan ceaseth on it, whose gripes are not gentler then Death.

Thus the habite of sinne takes away the sense of sinne; and the conscience that was at first raw and bleeding, as newly wounded, is now *fear'd up with an hote iron*. The conscience of a wicked man first speaks to him, as *Peter to Christ, & Master looke to thy selfe*. But he stops her mouth with a violent hand. Yet shee would faine speake with him, like the importunate Widdow, to do her iustice. Hee cannot well be rid of her, therefore he sets her a day of hearing, and when it is come, faileth her. Shee cries yet lowder for audience; and when all his corrupt and bribed affections cannot charme her silence, he drownes her complaints at a Tauerne, or laughs her out of countenance at a Theater. But if the pulse beates not, the body is most dangerously sicke, if the conscience pricke not, there is a dying soule. It is a lawlesse Schoole, where there is an awletle Monitor. The Citie is easily surpris'd, where the watch cannot ring the alarmes. No maruell, if

Pe mala consuetudine aelictentur.

† 1 Tim. 4.1.

8 Matth. 16.22.

numnesse be in the heart; when there is drunkenesse in the conscience.

These are the *dead* guests. *Dead* to all goodnesse. Deafe eares, lame feete, blinde eyes, maimed hands, when there is any imployment for them in Gods seruice. *Eyes full of lust*, void of compassion. *Eares deafe to the word*, open to vanitie. *Feete, swift to shed blood*, slow to the Temple. *Hands open to extortion*, shut to charitie. To all religion the heart is a piece of dead flesh. No loue, no feare, no care, no paine can penetrate their senselesse and remorselesse hearts. I know, that according to the speech of the Philosopher, *Nemo fit repente miser*: This is no sodaine euill: they were borne sick, they haue made themselues dead. Custome hath inveterated the vlccei, rankled the conscience, and now sinne flowtes the Physitians cure, knowing the soule dead. Through many wounds they come to this death. At first they sinne and care not; now they sinne and know not. The often taken Potion neuer works. Euen the Physicke of reproofe turnes now to their hardning. Oh that our times vvere not full of this deadnesse! How many neuer take the maske of Religion but to serue their owne turnes! And when pietie becomes their aduantage, yet they at once counterfet and contemne it. If a wished successe answere the intention of their minds, and contention of their hands, God is not worthie of the praise; either their fortune or their wit hath the glory of the deede, and thanks for it. But if they be crossed, God shall be blasphemed vnder the name of destinie; and hee shall be blamed for their ill, to whom they will not be beholding for their good.

God is not thought of but in extremitie, not spoken of but in blasphemie. Oh dead hearts! whose funerall we may lament, whose reuiuing we may, almost, not hope.

hope. But what? will this *deadnesse* neuer be a little wakened? True it is, that God must miraculously raise vp the soule thus *dead*, and put the life of his grace into it, or it is desperate. The conscience, I confesse, will not euer lye quiet in these dead guests: but as they haue iayled vp that for a while in the darknesse of *Securitie*; so when God looseth it, it will rage as fast against them, and dogge them to their graues. For as there is a Heauen on earth, so a Hell on earth. The dead to sinne are heauen'd in this world: the *dead* in sinne are hell'd here, by the tormenting anguish of an vnappeaseable conscience. As Bilhop *Latimer*, in a Sermon, told these guests of a Feast in Hell; which will afford them little mirth: where *weeping* is serued in for the first course, *gnashing of teeth* for the second. So, after their Feast on Earth, which was no better then *Numa's*, where the Table swomme with delicate dishes, but they were swimming dishes, *spectande non gustande dapes*; Let them prepare for another *Banket*, where groanes shall be their bread, and teares their drinke, sighes and sorrowes all their Iunkets; which the *Erynnis* of conscience, and the *Megera* of desperation shall serue in, and no euerlastingnesse of time shall take away.

But these spiritually *dead guests* doe not euermore scape so long: sometimes God giues them in this life a draught of that viall of his wrath which they shall after sup off to the bottome. The wicked man, that had no feare, now shall haue too much feare. Hee that begun with the wanton Comedie of presumption and profanenesse, ends with the Tragedie of horrour and despaire. Before he was so a-sleepe, that nothing could waken him: now hee is so waking, that nothing can bring him a-sleepe. Neither disport abroad, nor quiet at home can possesse him: hee cannot possesse himselfe. Sinne is not so smooth at setting forth, as turbu-

h Amos 5. 18.

19.

i Aug. in Psal.
45.

lent at the iourneyes end. The wicked haue their day, wherein they runne from pleasure to pleasure, as *Iobs* children from *bancket* to *bancket*: their ioyes haue changes of varietie, little intermission, no cessation; neither come they faster, then their lusts call for them. So God hath his day: And ^h *woe vnto you that desire the day of the Lord: to what end is it for you? the day of the Lord is darknesse and not light. As if a man did flee from a Lyon, and a Beare met him; or went into the house, and leaned his hand on the Wall, and a Serpent bit him.* Such is the vnrest of a conscience brought to fret for his sinnes. So *August.* *Fugit ab agro in ciuitatem, à publico ad domum, à domo in cubiculum.* He runnes from the field into the Citie, from the Citie to his house, and in his house to the priuatest Chamber: but he cannot flie his enemie, that cannot flie himselfe.

At first the Deuils guesst pursues pleasure so eagerly, that hee would breake downe the barres that shut it from him, and quarrell, with venture of his blood, for his delights, nay for the conditions of his owne sorrow and damnation. Now pleasure is offered him: no, it will not downe. Musicke stands at his Windore: it makes him as mad with discontent, as it did once with ioy. No rest can stirre his laughter, no companie can waken his vnreasonable and vnreasonable melancholy. Now hee that was madder then *Nero* in his delights, *seare compasseth him on euerie side.* Hee starts at his owne shaddow, and would change firmnesse with an *Aspen leafe.* He thinkes, like the *Burgundians*, euery Thistle a Launce, euery Tree a man, euery man a Deuill. *They feare, where no feare was,* saith the *Psalmist.* They thinke, they see, what they doe not see. This is the wicked mans alteration: time is, he will not be warned; time comes, hee will not be comforted. Then he is satisfied with lusts, that thought satisfaction impossible.

impossible. Riches wearie him now to keepe them more then they wearied him once to get them; and that was enough. So I haue read the oppressers will. *Lego omnia bona mea domino Regi, corpus sepultura, animam diabolo.* I bequeath all my goods to the King, my body to the graue, my soule to the Deuill. He that did wrong to all, would now seeme to doe right to some; in giuing his coyne to the Prince, whom he had deceiued; his soule to the Deuill, whom hee had serued. Wherein, as he had formerly iniured man, now he iniures both God and himselfe too.

3. I haue dwelt the longer on this *spirituall deadnesse*, because the guests at this banquet haue this death in present: the precedent and subsequent are both future; the one naturally incurred by sinne, the other iustly inflicted for vnrepented sinne. For all shall dye the *corporall death*, ^k *Hee that feareth an oath*, as well as *hee that sweareth*, the religious as the profane. But this last, which is *Eternall death*, shall onely cease on them, that haue before hand with a *spirituall death* slaine themselues. This therefore is called the *second death*.

^l *Blessed and holy is hee, that hath part in the first resurrection*, (which is the *spirituall life* by grace:) *On such the second death hath no power.* Hee that is by Christ raised from the first death, shall by Christ also scape the second. But hee that is *dead spirituallly*, after hee hath died *corporally*, shall also dye *eternally*. This is that euerlasting seperation of body and soule from God, and consequently from all comfort. ^m *Feare him*, saith our Sauiour, *that is able to destroy both body and soule in Hell.* ⁿ *And many of them, that sleepe in the dust of the earth shall awake, some to euerlasting life, and some to shame and euerlasting contempt.* This is that death; that ^o *God delights not in.* His goodnesse hath no pleasure in it, though his iustice must inflict it.

^k Eceles. 9. 2.

^l Reuel. 20. 6.

^m Matth. 10. 28

ⁿ Dan. 12. 2.

^o Ezek. 33. 11.

Man by sinne hath offended God an infinite Ma-
iestie, and therefore deserues an infinite miserie. Now
because he is a nature finite, hee cannot suffer a pu-
nishment infinite in greatnesse, *simul et semel*, together
and at once: hee must therefore endure it (*successiue sine
fine*) successiue without end. The punishment must
be proportioned to the sinne, because not in present
greatnesse, therefore in eternall continuance. Christ
for his elect suffered in short time sufficient punishment
for their sinnes: for it is all one, for one that is eternall
to dye, and for one to dye eternally. But he for whom
Christ suffered not in that short time, must suffer for
himselſe beyond all times, euen for euer.

This is the last *Death*: a liuing death, or a dying
life, what shall I tearme it? If it be life, how doth it
kill? If death, how doth it liue? There is neither life
nor death but hath some good in it. In life there is
some ease: in death an end. But in this *death* neither
ease nor end. ^h *Prima mors animam dolentem pellet de cor-
pore: secunda mors animam nolentem tenet in corpore.*
The first death driues the soule vnwillingly from the
body; the second death holdes the soule vnwillingly
in the body. ⁱ *In those dayes shall men seeke death, and
shall not finde it; and shall desire to dye, and death shall flye
from them.* ^k *Their worme shall not dye.* Thus saith the
Scripture, morientur mortem, they shall dye the death. Yet
their death hath much too much life in it. For there
is a perfection giuen to the body and soule after this
life; as in heauen to the stronger participation of com-
fort, so in hel to the more sensible receiuing of torment.
The eye shall see more perspicuously, and the eare
heare more quickly, and the sense feele more sharply,
though all the obiects of these be sorrow and anguish.
*Vermis conscientiam corrodet, ignis carnem comburet, quis
et corde et corpore deliquerunt.* The worme shall gnaw
the

^h *Auf. de ciuit.
dei. lib. 21. cap. 3.*

ⁱ *Reu. 9. 6.*

^k *Esay. 66. 12.*

Aug.

the conscience, the fire burne the flesh, because both flesh and conscience haue offended. This is the fearful death, which these guests incurre: this is the *Shot at the Dinells Banquet*. God in his Iustice suffers him to reward his guests, as hee is rewarded himselfe, and (since they loued his worke) to giue them the stipend due to his seruice. These are the tempted guests: *dead*.

The vlgar Latine translation, I know not vpon what ground, hath interpreted here, for *mortui, Gigantes*: thus: *hee knoweth not that the Gyants are there*. Monstrous men, that would dart thunder at God himselfe; and raise vp mountaines of impietie against Heauen. As if they were onely great men that feasted at *Sathans Banquet*, whose riches were able to minister matter to their pleasures. And surely such are in these dayes: of whose sinnes when we haue cast an inventory account, we might thus with the *Poet* sum vp themselves.

Vs dicam quid sis? magnus es Ardelio.

*Thou hast great lands, great power, great sinnes: and i than
Dost aske me what thou art? th'art a great man.*

The *Gyants*, in the *Scripture*, were men of a huge stature, of a fierce nature. The *Poets* fained their *Gyants* to be begotten and bred of the *Sunne* and the *Earth*, and to offer violence to the *Gods*: some of them hauing an hundred hands, as *Briareus* was called *centimanus*: meaning, they were of great command; as *Helen* wrot to *Paris* of her husband *Menelaus*. *An nescis longas regibus esse manus?* This word *Gyants*, if the originall did afford it, must be referred, either to the guests; signifying that monstrous men resorted to the *Harlots* table, & that it was *Gigantum conuuium*, a tyrannous feast: or else (and that rather) to the tormentors; which are laid

Gen. 6. ♣

laid in ambush, to surprife all the commers in, and carry them as a pray to Hell. But because the best translations giue no such word, and it is farre fetched, I let it fall, as I tooke it vp.

The third person here inserted, is the *Attempted*: the new guest whom the striues to bring in to the rest. He is discribed by his ignorance, *Nescit: Hee knoweth not what company is in the house, that the dead are there.* It is the Devils pollicie, when hee would ransacke and robbe the house of our conscience, like a theefe to put out the candle of our knowledge. That wee might neither discerne his purposes, nor decline his mischeefes. Hee hath had his instruments in all ages, to darken the light of knowledge. *Domitian* turnes Philosophie into banishment. *Iulian* shuts vp the Schoole-doores. The barbarous souldiours vnder *Clement* the seauenth, burned that excellent *Vatican library.* Their reasons concurred with *Iulians prohibition* to the Chrifians. *ἵνα μὴ διενείοις πτεροῖς ἑαλώμεθα*: *least they kill us with our owne weapons.* For it is said euen of Gentile learning. *Hic est Goliath gladius, quo ipse Goliath ingulandus est. Hic Hercules claua, qua rabidi inter Ethnicos canes percutiendi sunt.* This is that Goliaths sword, whereby the Philistine himselfe is wounded. This is that Hercules clubbe, to smite the madde dogs amongst the heathen. *Habadahtus, Mahomets* scholler, that *Syrian Tyrant*, forbad all Christian children in his dominions, to goe to schoole; that by ignorance hee might draw them to superstition. For *τὸ ἀφιλόσοφος ἐν τῷ σκότει ὄρεται.* *To be destitute of learning is to dance in the darke.* These were all *Sathans* instruments; yet they come short of the Pope; whose pollicie to aduance his *Hierarchie*, is to oppresse mens consciences with ignorance: teaching that the fullness of zeale, doth arise from the emptinesse of knowledge:

ledge: euen as fast as fire flasheth out of a fish-pond.

There are degrees in sin, so in ignorance. It is a sin to be ignorant of that we should know: but a greater sinne to be ignorant of that wee haue meanes to know. Ignorance may be distinguished into five kindes. *Humane, naturall, affected, inuincible, proud and puffed up.*

Ignorantia humana, naturalis, affectata, inuincibilis, superba.

1 The first is *humane*. This is not sinfull, as in *Adam*, not to know his nakednesse, nor *Sathans* subtiltie. So in the *Angels*; yea euen in the head of *Angels* *Christ* himselfe, as man, not to know ^a the latter day.

^a Mark. 13. 32.

^b *Proprium est natura humane futura ignorare.* It is a thing simply proper to the nature of man, to be ignorant of future things. No legall iniunction binds vs to it: no censure shall passe against vs for the want of it. This is called *ignorantia iusta*, an vnfaultry ignorance.

^b Cyril.

2 The second is *naturall*: called *ignorantia infirmitatis vel imperitiae*: the ignorance of infirmitie, incident to mans nature since his fall. For desiring to know more, hee knew lesse. This is the effect of sinne, sinne in it selfe; and the cause of sinne. It was bred by transgression, it doth breed transgression, and is no lesse then transgression of it owne nature: for Gods law binds vs to the knowledge of his law. The blinde swallowes many a flye: the ignorant cannot be innocent. This is *ignorantia simplex, inuoluntaria, priuatiua*, as the *Schoole* calls it. A sinne which the *Papists* generally, and I feare, many *Protestants* particularly, neuer repent of. *Dauid* doth. It is this, that makes vs *aliants from God*. ^c *Hauiing the understanding darkned, being alienated from the life of God, through the ignorance that is in them, and through the blindness of their heart.* *Saint Paul* calls his ignorance, the cause of his sinnes. *Et nescius seruus pœnas luit*, saith *Christ*: euen the ignorant seruant shall be beaten with some stripes. ^d *Therefore my people are gone into captiuitie, because they haue no*

^c Ephes. 4. 18.

ⁱ Tim. 1. 13.

^d Esa. 5. 13.

e2 Cor. 4. 4.

knowledge. A Prophecie mystically fulfilled in these dayes, in respect of our spirituall bondage to *Sathan*; ^e *The God of this world hauing blinded the mindes of vnbellecuers*. This ignorance cannot excuse, for wee are bound to know. The breach of our Nationall statutes cannot goe impune by the plea of Ignorance. It may (*a tanto not a toto*) a little quallifie and allay our punishments, not annihilate them. This is *αυοιξ*, *Folly*; and hee that drinckes of Follies cup, shall haue little cause to licke his lips after it. Nature is a common schoole-master; and the Gentiles sinning against that monitor, iustly perish. ^f *For the inuisible things of God may be vnderstood by the things that are made: (so that they are without excuse*. Euen the errors of the Iewes had their sacrifices, and shall not the ignorances of the Christians cry God mercy? This ignorance is sinfull, yea euen in those that cannot haue the meanes of knowledge.

f Rom. 1. 20.

g Ioh 3. 19.

3. The third is an affected ignorance. ^g *This is the conedmnation, that light is come into the world, and men loued darknesse rather then light, because their deedes were euill*. These shut their eares when God calleth; and being housed in their securitie, will not steppe to the dore, to see if the Sunne shines. This ignorance, if I may say so, doth reside rather in their affections then vnderstanding part. ^h *They wilfully knew not*, saith *S. Peter*. They know, but will not know, and runne with broad eyes to destruction. Tell them that Christ is at *Ierusalem*: no, it is too farre off. Nay, *venit ad limina virtus, the kingdome of Heauen is among you*: then if they must needs goe to Church, they will goe hooded. Preiudice of affections shall muffle the eyes of knowledge. Thus the Deuill carryes them quietly to Hell; as the Falconer his hooded Hawke, which barefac'd would bayte, and be too wild to sit on his fist. These

h 2 Pet. 3. 5.

These sometimes haue gray haire, and greene affecti-
ons. Like a man that being borne neere a great Citie,
yet neuer trauelled to it: He can direct others the way,
he neuer went. These to auoyd that fault, which the
Traueller found in England, *horologia non bene ordina-
ta*, that our clockes were not well kept (he ment, our
houres were ill spent) will haue no clocke at all in
their house, to tell them how their time passeth; no in-
former of their erring wayes. And as if a candle would
set their house on fire, they liue perpetually in the
darke. *Micah* was glad, hee had got a Priest; these
are glad they are got farre from a Priest: and had as
liue goe to Hell darkling, as with a torch.

4. There is an *Inuincible Ignorance*; when God hath
naturally darkned the vnderstanding, by a fore punish-
ment of originall sinne. *Idioticum hoc*. No art nor elo-
quence can put knowledge into that heart which na-
ture hath not opened to receiue it: as no minde can be
opened, which God hath locked vp. ⁱ *Hee keepes the
keyes: hee openeth and no man shutteth, he shutteth and no
man openeth.* The dore of this mind is so fast barred
vp, that no helpe of man can open it. Neither can
there be, in this, a complaint against Gods Iustice:
since that our first sinne hath deserued a greater
punishment.

ⁱ Reu. 3. 7.

5. The last, is a *proud Ignorance*; whereof there is *no
hope*, saith *Solomon*. The other is inuincible, but indeed
this more inuincible, ^k a foole is sooner taught. So
Christ foyled the *Pharises* with their owne weapons;
and proued their weakenes by their arguments for
their owne strength. ^l *If you were blinde, you should haue
no sinne; but now you say, wee see; therefore your sinne remain-
neth.* The *Pharises*, though blinde, will be *Seers*: *Nico-
demus* a ^m *Master in Israel*, and yet knew nothing of
regeneration. ⁿ *Nihil grauius, quam si id, quod ignorat*

^k Prou. 29.

^l Ioh. 9. 41.

^m Ioh. 3. 10.

ⁿ Clem.

Chryſtiſt math.
hem. 76.

Tenebrae, attendo.

° Prou. 7. 22.

P Ycr. 16.

¶ 1 Cor. 13. 2.

¶ 1 Cor. 8. 1.

quis, ſcire ſe credit. There is nothing more grieuous then that a man ſhould be perſwaded hee knowes that ſoundly whereof hee is totally ignorant. Therefore ſaith Chryſoſtom. *Præſtat proba ignorantia detineri, quam falſa opinione mancipari.* It is better to be held in with an honeſt ignorance, then to runne out vpon a falſe opinion. It is hard plowing in the ground not ſtocked: ill writing in a paper full of lines. Theſe flye from inſtruction as the Tyger from the trumpet. Others are comprehended of the light; theſe thinke they comprehend the light; when, as the *Apoſtle* ſaith, *they are held of darknes.*

Let vs now ſee which of theſe ignorances is here ment? I anſwere; exempting the firſt, *Sathans Harlots*; *Vice* hath gueſts of all theſe forts. Many that ° goe after her; as an Oxe to the ſlaughter, or as a ſoole to the correction of the ſtockes. Some runne to the Banquet, and know not: ſome know and runne: all are fooles, and deſtitute (if not of naturall, yet) of ſpirituall vnderſtanding. To this purpoſe ſhe apteth her ſpeech here. *P Whoſo is ſimple, let him turne in hither; and as for him that wanteth vnderſtanding, ſhee ſaith; &c.* Knowledge is good; yet if diſioyned from grace, ¶ *ὅτι ἐν ἑαυτῷ, it is nothing. Nihil in eſſe gratiæ, quamuis aliquid in eſſe naturæ.* Nothing in grace, though ſomthing in nature: knowledge humane is a good ſtirrop to get vp by to preferment: Diuine a good gale of winde to waite vs to Heauen. But *charity is better.* ¶ *Knowledge often bloweth vp, but charity buildeth vp.* *Ariſtotele* calles knowledge the Soules eye: but then ſaith our Sauour, *if the light be darkneſſe, how great is that darkneſſe?*

True it is, that knowledge without honeſty doth more hurt. The Vnicornes horne, that in a wiſe mans hand is helpfull, is in the beaſts head hurtfull. If a man be a beaſt in his affections, in his maners; the more ſkilfull, the more illfull. Knowledge hath two pillars, *Learning* and *Deſcription.*

Discretion. The greatest Scholler without his two eyes, of Discretion and Honestie, is like blinde *Sampson*, apt to no good, able to much mischief. *Prudence* is a vertue of the soule, nay the very soule of vertue. The Mistressse to guide the life in goodnes. All morall vertues are beholding to wisdom. She directs Bounty what to giue, when to giue, whereto giue. And Fortitude, with whom, for what, and how to fight. Knowledge is excellent, to preuent dangers imminent; and to keepe vs from the snares of this *strange woman*. But if the Deuill in our dayes should haue no guests, but those that are meerey ignorant, his roomes would be more empty then they are; and his Ordinarie breake for want of Customers. But now a-dayes (alas, when was it much better? and yet how can it be much worse?) we know sinne, yet affect it, act it. Time was, we were ignorant and blinde, now wee haue eyes and abuse them. *Tyre* and *Sidon* burne in Hell, and their smoake ascends for euermore, that had no preaching in their Cities: but our Country is sowne with mercies, and our selues fatted with the doctrine of life, who shall excuse our lame, leane, and ill-fauoured liues? Let vs beware *Bethsaid's* woe. If the Heathen shall wring their hands for their Ignorance, then many Christians shall rend their harts for their disobedience. ^a *He that despised Moses Law, died without mercie, vnder two or three witnesses.* He that despiseth, not he that transgresseth; for so do all. He that reiected and departed from the Law & Church of *Israel*, died without mercie, eternally, for other transgressors died without mercie temporally. ^b *Of how much forer punishment shall he be thought worthy, &c. that treads vnder his foot, not Moses but Christ; & counts not the blood of Goats, but of Gods Son unholy; and despiseth, which is more then despiseth, the spirit not of feare & bondage, but of grace? All the learning of the Philosophers was without an head, because*

^a Heb. 10. 28.

^b Vcr. 29.

^c Laſtans.

they were ignorant of God. Seeing, they were blinde, speaking, they were dumbe; hearing, they were deafe, like the Idol-Gods in the *Psalms*. We want not an head, but an heart: not the sense of knowledge, but the loue of obedience; wee heare, and see, and say, and know, but doe not.

If you know that Gods cheare is so infinitely better; why doe you enter commons at *Satans Feast*? The *Schoole* calls one kind of knowledge, *Scientia contristans*, a sorrowfull knowledge. Though they intend it in another sense, it may be true in this: for it is a wofull knowledge, when men with open eyes runne to Hell. This is *Vriahs* letter contayning his owne death. These tell *Christ*, ^d *wee knew thee*: *Christ* tels them, ^e *I know not you*. These times are sicke of *Adams* disease, that had rather eate of the *tree of knowledge*, then of the *tree of life*: speculative Christians, not actiue & obedient *Saints*. You cannot plead, that you *know not the dead are there*; behold, wee haue told you. Quit your selues. But many mens Ignorance is disobedience: they will *not know th*at the dead are there, and that her guests are in the depth of *Hell*. Which now preisseth vpon vs to be considered.

Solomon hath described the persons feasting and feasted. The place remaines, *the depth of Hell*. This is the *Banketing* house. It amplifies the miserie of the guests in three circumstances. 1. their *weaknesse*, they are soone in; 2. the *place*, *Heil*. 3. the vnrecouerableness of it. *The depth of Hell*.

1. *Per infirmitatem*. In regard of their weaknesse. No sooner come to the *Banket*, but presently in the *Pit*: they are in: they are soone in. They would not resist the temptation, when it was offered: they cannot resist the tribulation, when it is to be suffered: *They are in*. No wrastling, no contending can keepe them from falling in. Into the pit they runne against their will, that ranne

so

^d Luk. 13. 26.
^e Math. 7. 23.

so violently, so violently to the brinckes of it. As a man that hath taken his careere, and runnes full sling to a place, cannot recoile himselfe, or recall his strength on the sodaine. Hee might haue refused to enter the race, or recollected himselfe in time, but at the last step he cannot stop, nor *renocare gradum*, rescue himselfe from falling. The guests, that hasten themselves all their life to the feast of vanitie, and neither in the first step of their youth, nor in the middle race of their discreetest age, returne to God, doe at last (without Christs helpe) precipitate themselves *into the depth of Hell*. Thinke, oh thinke, ye *graedie Dogges*, that can neuer fast enough deuoure your sinfull pleasures, if in the pride of your strength, the May of your blood, the marrow and vertue of your life, when you are seconded with the gifts of nature, nay blest with the helps of heauen, you cannot resist the allurements of *Satan*; how vnable will you be to deale with him, when custome in sinne hath weakened your spirits, and God hath withdrawne his erst afforded comforts? They that runne so fiercely to the pit, are quickly in the pit. *The guests are in the depth of Hell.*

2. *Per infernitatem*. In regard of the place, it is *Hell*. The Prophet *Esay* thus describes it. *Topheth is ordained of old: hee hath made it deepe and large: the pile thereof is fire and much wood; the breath of the Lord, like a streame of Brimstone doth kinde it. Topheth was a place which the children of Israell built in the valley of Hinnon, to burne their sonnes and daughters in the fire to Moloch. Which valley was neere to Iebusi, afterwards Ierusalem, as appeares Iosuah. 18. The Councell of Ierusalem, whiles their power lasted, vsed to punish certaine offenders in that valley, being neere their Citie: By this is Hell resembled. And that (in Peter Martyrs opinion) for three reasons. 1. Being a bottome, a low*

Esai. 30. 33.

2 King. 23. 10

Iosu. 18. 16.

Ier. 7. 31. 32.
For they shall
burie in Tophet,
till there be no
place. And the
carkasses, &c.
Lege.

low valley, it resembleth Hell, that is beleued to be vnder the earth. 2. By reason of the fire, wherewith the wicked are tormented in Hell, as the children were in that valley burnt with fire. 3. Because the place was vncleane and detestable, whither all vile and lothsome things were cast out of the Citie *Ierusalem*. So Hell is the place, where defiled and wicked soules are cast, as vnworthie of the holy and heauenly City.

This place shall begin to open her cursed iawes, when the *Iudge of all men and Angels* shall haue giuen his last sentence. At that day, when, *Quaestor scelerum veniet, vindexq; reorum*, the searcher of all, and punisher of wicked hearts, shall giue his double voyce of dread and ioy; when hauing spoken peace to his *Saints*, hee shall thunder out condemnation to the wicked, *Goe ye into euerlasting fire.*

—————
*dent oculus omnes,
Quas meruere pati, sic stat sententia, poenas.*

I Ioh. 3. 20.

And if here on earth, *Se iudice, nemo nocens absoluitur*, a mans owne conscience condemne him for his sinnes, how much greater shall be the iust condemnation of God? Then all murdering *Cains*, scoffing *Chams*, persecuting *Sauls*, theeuish and sacrilegious *Achans*, oppressing *Ahabs*, couetous *Nabals*, drunken *Holofernesses*, cruell *Herods*, blasphemous *Rabshaceb's*, vniust *Pilates*, shall reape the seed in their eternall deaths, which they haue sowne in their temporall liues. There shall be scorching heate, and freezing cold: *Ex vehementissimo calore ad vehementissimum frigus*. Without either act of refreshing, or hope of releasing. Euery day hath bene their Holy-day on earth: euery day shall be their workie-day in Hell. The Poets fained three furies.

Scindes

— Scindet latus una flagello.
Alter a tartareis sectos dabit anguibus artus :
Tertia fumantes incoquet igne genas.

One brings a Scorpion, which the Conscience eats :
Another with yron whips the blacke flesh beates :
Whiles the third boyles the soule in scalding beates.

Nemo ad id sero venit, unde nunquam, cum semel venit, poterit reuerti. No man can come too late to those sufferings, from whence, being once come, hee can neuer returne.

Sen.

This is *Hell* : where darknesse shall be their prison, euerlastingnes their fetters, flames their torments, angry Angels their tormenters. *Vbi nec tortores deficiant, nec torti miserimorianur.* Where the scourgers shal neuer be weary of afflicting, nor the scourged faile their suffering. But there shall be alwayes torments for the body, and a body for torments. Fire shall be the consummation of their plagues, not the consumption of their persons. *Vbi per millia millia annorum cruciandi, nec in secula seculorum liberandi.* Myriades of yeeres shall not accomplish, nor determine their punishments. It shall be their miserie, (*Semper velle quod nunquam erit, semper nolle quod nunquam non erit*) to haue a will neuer satisfied, a will neuer gratified.

Aug.

Aug.

Isidod.

3. *Per profunditatem.* The depth of Hell: The Scripture is frequent to testifie Hell a deepe place, and beneath vs. ^a Capernaum shall be cast downe to Hell. Solomon so speaks. ^b The way of life is aboue to the wise, that hee may depart from Hell beneath. And of this Harlot. ^c Her house is the way to Hell, going downe to the chambers of death. ^d Her feete goe downe to death, her steps take hold on Hell. Downe and beneath doe witnesse the depth of Hell. There are three places : Earth, Heauen, Hell. Earth

^a Luke. 10. 15.

^b Prou. 15. 24.

^c chap. 7. 27.

^d chap. 5. 5.

c Col. 3. 1.

wee all enioy, good and bad, promiscuously. Heauen is prepared for the good; and it is vpwards. *o If ye be risen with Christ, seeke the things that are aboue.* Hell is ordained for the wicked; and it is downward; called here, *profundum, a depth.* To define the locall place of Hell, it is too deepe for me: I leaue it to deeper iudgements. I doe not giue *Demonax* answere, being asked where Hell was. *f Expecta simul ac illuc uenero, et tibi per literas significabo.* Tarry till I come thither, and I will send thee word by letters. No, I onely say this. There is one, wee are sure of it; let vs by a good life be as sure to scape it.

g *Era. aphor.*
lib. 8.

But to confine my speech to the bounds of my Text, I take it, that by *Hell & the depth* of it here, is ment. the deepe bondage of the wicked soules; that they are in the *depth* of the power of *Hell.* Sathan hauing by sinne a full dominion ouer their consciences. For Hell is often allegorically taken in the Scriptures, So *Jonas* & cries vnto God out of the belly of Hell. *Dauid* sung *h de profundis: Out of the depth haue I cryed vnto thee oh Lord.* So Christ speakes of the vnbeleuer, that hee is *i already damned.* And the reprobate are here affirmed *in the depth of Hell.* This expolition I esteeme more naturall to the words. For as the godly haue a Heauen, so the wicked a Hell, euen vpon Earth: though both in a spirituall, not a literall fence. The reprobates Hell on earth is double; or of two sorts.

g Ion. 2. 2.

h Psal. 130. 1

i Ioh. 3. 18.

k Eph. 2. 2.

1. In that the power of Hell rules in his conscience. *k Hee walkes according to the course of this world, and according to the Prince of the power of the Ayre, the spirit, that now worketh in the children of disobedience.* Hee is taken and ledde captiue of the *Dēuil;* as hereafter in the chaines of damnation, so here in the bands of dominion: which *Solomon* calls *funes peccatorum:* as he hath *l drawne iniquitie with the cords of vanitie,* so hee *m shall be holden*

l Esa. 5. 18.

m Prou. 5. 22

boldien with the cords of his finnes.

2. There is a Hell in his conscience. So Saint *Augustine*, *¶ Sunt duo tortores anima, Timor et Dolor.* The soule hath two tormentors euen in this life, griefe for euill felt, feare of euill to be felt. Whereof the Poet.

*¶ De verb. Dom.
sec. Ioh. Serm. 42.*

*Sic mea perpetuos curarum pectora morsus,
sine quibus nullo conficiantur, habent.*

These are the fearefull terrours whereof the guilty heart cannot be quitted, cannot be quieted, though pleasure it selfe were his phisitian, and the whole world his minstrell. *¶ Domino priuante suo gaudio, quid esse potest in gaudium?* when God withholdes his musicke and peace, what can make the heart merry? *Polidore Virgill* thus writes of *Richard* the third's dreame the night before *Bosworth-field*. That hee thought all the Deuils in Hell pulled and haled him in most hideous and ugly shapes. And concludes of it at last. *Id credo, non fuit somnium, sed conscientia scelerum.* I doe not thinke it was so much his dreame, as his wicked conscience that brought those terrours. When this euill spirit comes on a wicked *Saul*, let him goe to his merriest good fellowes, beguile at once the time and himselfe with playes, and sports, feast away his cares at his owne table, or burie them together with his wits, at a Tauerne: alas these are pitteous shifts, weaker then wals of paper.

¶ Cyril.

Sleepe cannot make his conscience sleepe: perhaps the very dreames are fearefull. It will not leaue thee, till it hath shewed thee thy Hell, no nor when it hath shewed thee it, will it leaue thee quiet. The more thou offerest to damme vp this current, the more ragingly it swels, and gusheth ouer the resisting banckes. This wounded Conscience runnes like the stricken Deare,

with the arrow of death in the ribbes, from thicket to thicket, from shelter to shelter, but cannot change her paine with her place. The wound ranckles in the soule, and the longer it goes on, the worse still it festers. Thus sinne that spake thee so faire at her inuiting to the *Banket*, now presents to thy waked soule her true forme; and playes the make-bate betwixt God and thee, betwixt thee and thy selfe. So long as securitie hath kept thee sleeping in thy delighted impieties, this quarrell is not commenced. The mortallest enemies are not alwayes in pitched fields one against another.

This truce holds some till their death-beds; neither doe they euer complaine, till their complaints can doe them no good. For then at once, the sicke carcase, after many tossings and turnings to finde the easiest side, moanes his vnabated anguish: and the sicker conscience, after triall of many shifts, too late feeleth and confesseth her vnappeased torment. So *Cain, Judas, Nero*, in vaine seeke for forraine helps, when their executioner is within them. The wicked man cannot want furies, so long as he hath himselfe. Indeede the soule may flye from the body, not sinne from the soule. An impatient *Judas* may leape out of the priuate hell in himselfe, into the common pit below; as the boyling fishes out of the Caldron into the flame. But the gaine hath beene, the addition of a new hell without them, not the losse of the old hell within them. The *worme of Conscience* doth not then cease her office of gnawing, when the fiends begin their office of torturing. Both ioyneth their forces to make the dissolutely wicked, desolately wretched. If this man be not *in the depth of Hell, deeply miserable, there is none.*

Loe now the *Shot at the Devils Banket*. A reckoning must be payd, and this is double. 1. the earnest in this life. 2. the full payment in the life to come. The earnest is

is, whiles Hell is cast into the wicked: the full satisfaction is, when the wicked shall be cast into Hell. *p* *Whosoever was not found written in the booke of life, was cast into the Lake of fire.* I will take leaue to amplifie both these a little further.

p Reuel. 20. 15.

1. The earnest is the horrour of an euill conscience; which sparkles with the beginnings of future torments. I know that some feele not this in the pride of their vanities; or at least will not seeme to feele it. Some *q* *whorish for-heads* can out-face their finnes, and laugh them out of countenance. Wide gorges, that can swallow periuries, bloodyneesse, adulteries, vsuries, extortions without trouble. But it may be, *t* *the heart doth not laugh with the looke.* He dares be an hypocrite, that durst be a villaine. If hee would speake truth of himselfe he would testifie, that his thoughts will not affoord him sleepe, nor his sleepe affoord him rest: but whiles his senses are bound, his sinne is loose. No command of reason can quiet the tempest in his heart. No sonne of *Scena*, no helpe of the world, can cast out this Deuill. The blood of the body, often being stopped in the issue at the nostrils, bursts out at the mouth, or finds way into the stomach. The conscience thus wounded, will bleed to death, if the blood of *Iesus Christ* doe not stanch it.

q Ier. 3. 3.

r 2 Cor. 5. 12.

Thinke of this, *s* *ye that forget God*, and are onely indulgent to your selues: the time shall come, you shall remember God, neither to your thanks, nor ease; and would forget your selues. Happy were it for you, if you, hauing lost your God, could also loose your selues. But you cannot hide your selues from your selues. Conscience will neither be blinded in seeking, nor bribed in speaking. You shall say vnto it as that wicked *Ahab* to *Elias*, *t* *hast thou found me, oh thou mineemie?* yet alas, all this is but the earnest. A hell; I may call it; and a deepe hell; and, as I may say, a little smoake reeking

s Psal. 50. 22.

t 1 King. 21. 20.

out of that fiery pit: whereby the afflicted may giue a guesse at Hell, as *Pythagoras* guesse'd at the stature of *Hercules* by the length of his foote. But else, *per nulla figura gehenna*: nothing can truely resemble Hell.

2. The earnest is infinitely short of the totall summe.
 v *And his Lord was wroth, and deliuered him to the tormenters, till hee should pay all that was due vnto him.* The guest must indure a death not dying, liue a life not liuing: no torment ends without the beginning of a worse. The sight afflicted with darknesse and vgly *Deuills*: the hearing with shrikes and horrible cries: the smelling with noysome stenches: the tast with rauenous hunger and bitter gall: the feeling with intolerable, yet vnquenchable fire. Thousands poynting at, not one among thousands pitying the distressed wretch. I know this Earth is a dungeon in regard of Heauen, yet a Heauen in respect of Hell, wee haue miserie enough here: it is mercie to what is there. Thinke of a gloomy, hideous, and deepe Lake, full of pestilent dampes and rotten vapours, as thicke as cloudes of pitch, more palpable then the fogs of *Egypt*; that the eye of the Sunne is too dull to peirce them, and his heate too weake to dissolue them. Adde hereunto a fire flashing in the reprobates face; which shall yeeld no more light then with a glimpse to shew him the torments of others, and others the torments of himselfe; yet withall, of so violent a burning that should it glow on mountaines of steele, it would melt them like mountaines of Snow.

This is the guests *reckoning*: a sore, a sowre payment, for a short and scarce sweet *Banket*. All his senses haue been pleased, now they are all plagued. In stead of perfumes & fragrant odors, a sulphurous stench shall strike vp into his nostrils: In stead of his lasciuious *Dalila's*, that sadomed him in the armes of lust; behold *Adders*, *Toades*,

Toades, Serpents, crawling on his bosome : In stead of the *Dorian* musicke charming his eares; Man-drakes and Night-rauens still shriking to them the reuerberating grones of euer and neuer dying companions, tolling their funerall (not finall) knels and yels round about him. In stead of wanton kisses, snakes euer sucking at his breath and galling his flesh with their neuer blunted stings.

Thinke of this *feast*, you riotous feasters in sinne. There is a place called *Hell*, whither after the generall and last assises, the condemned shall be sent, through a blacke way, (death is but a shadow to it) with many a sigh and sobbe, and grones, to those cursed fiends, that must be their tormentors, as they haue beene their tempters. Behold now a new feast, a farall, a finall one. To suppe in the vault of darknesse, with the princes and subiects of horror, at the table of vengance, in the chaire of desperation. Where the difference on earth betwixt Master and Seruant, drudge and commander, shall be quite abolished : Except some Atheisticall Machiauell, or trayterous Seminary, or some bloody delegate of the Inquisition, be admitted the vpper-end of the table: But otherwise there is no regard of age, beauty, riches, valour, learning, birth. The vsurer hath not a cushion more then his broker. There is not the bredth of a bench betweene *Herod* and his Parasites. The Pope himselfe hath no easier a bed, then the poorest Masse-priest. *Corinthian Laïs* speeds no better then her chambermaid. The Cardinall hath not the vpper hand of his Pander. There is no prioritie betweene the plotter and the intelligencer; betweene the vestall and the Nunne; betweene the proud Prodigall, and his vnconscionable Creditor.

Indeede the greatest sinner shall haue the greatest punishment. And hee that hath beene a principall guest

to

▪Reu. 18. 6. 7.

Luk. 16. 25.

to the Deuill on earth; shall (and that on earth were a strange priuiledge) hold his place in Hell. ^a *Reward her, euen as she rewarded you: and double vnto her double, according to her workes: in the cup which shee hath filled, fill to her double. How much shee hath glorified her selfe, and liued deliciously, so much torment and sorrow giue her. Diues that fedde so hartily on this bread of Iniquitie, and drunke so deepe draughts of the waters of sinne, reserues his superioritie in torment, that hee had in pleasure. Behold, hee craues with more floods of scalding teares, then euer *Eſau* shed for the blessing, but one drop of water to coole his tongue, and could not be allowed it. But what if all the riuers in the South, all the waters in the Ocean had bene granted him, his tongue would still haue withered and smarted with heate, himselfe still crying in the language of Hell, a *non sufficit, It is not enough.* Or what if his tongue had bene eased, yet his heart, liuer, lungs, bowells, armes, legges should still haue fryed.*

Thus hee that eate and dranke with superfluitie, the purest flower of the Wheate, the reddest blood of the Grape; his body kept as well from diseases, as soft linnen and fine rayment could preferue it: here findes a fearful alteration. From the table of surfet, to the table of torment, from feeding on lunkets, to gnaw his owne flesh: from bowles of wine to the want of cold water; from the soft foldes of fine silkes, to the winding lashes of furies: from chaines of gold for ornament, to chaines of yron for torment: from a bed of downe, to a bed of flames: from laughing among his companions, to howling with Deuils: from hauing the poore begging at his gates, to begge himselfe; and that as that *Rich-man*, for one drop of water. Who can expresse the horrour and miserie of this guest?

Non

*Non mihi si centum lingue sint, oraq; centum,
Ferreæ vox, omnes scelèrum comprehendere formas,
Omnia pœnarum percurrere nomina possim.*

Ænead. 6.

*No hart of man can thinke, no tongue can tell
The direfull paines, ordain'd and felt in hell.*

Now sorrowes meete at the Guests hart, as at a feast; all the furies of hell leape on the Table of his Conscience. Thought calls to Feare, Feare to Horrour, Horrour to Dispaire, Dispaire to Torment, Torment to Extremitie, all to Eternitie; Come and helpe to afflict this wretch. All the parts of his body and soule leauè their naturall and wonted vses, and spend their times in wretchednesse and confusion. Hee runnes through a thousand deaths and cannot dye. Heauie irons are locked on him: all his lights and delights are put out at once. Hee hath no soule capable of comfort. And though his eyes distill like fountaines, yet God is now inexorable: His *Mittimus* is without Bayle, and the Prison can neuer be broken. God will not heare now, that might not he heard before.

That you may conceiue things more spirituall and remote, by passions neerer to sense. Suppose that a man being gloriously roabed, deliciously feasted, Prince-like serued, attended, honoured, and set on the proudest height of pleasure that euer mortallitie boasted; should in one (vn suspected) moment be tumbled downe to a bottome, more full of true miseries, then his promontory was of false delights: and there be ringed about with all the gory Murtherers, blacke Atheists, sacrilegious Church-robbers, and incestuous Rauishers, that haue euer disgorged their poyson on earth, to re-assume it in Hell: Nay adde further to this supposition, that this *depth* he is throwne into, was no better then a vast

Charnell-house, hung round with lamps burning blew and dimme, set in hollow corners; whose glimmering serues to discover the hideous torments: all the ground in stead of greene rushes, strewed with funerall rosemary and dead mens bones: some corpses standing vpright in their knotted winding-sheets; others rotted in their Coffins, which yawne wide to vent their stench: there the bare ribs of a Father that begat him, heere the hollow skull of a Mother that bare him. How direfull and amazing are these things to sense!

Or if Imagination can giue being to a more fearefull place, that, or rather worse then that is Hell. If a poore man sodainely starting out of a golden slumber, should see his house flaming about him; his louing Wife. and loued Infants breathing their spirits to heauen through the mercilesse fire, himselfe inringed with it, calling for despaired succour; the miserable Churle his next neighbour, not vouchsafeing to answer; when the putting forth of an arme might saue him: such shall be their miseries in Hell, and nor an Angell nor a Saint shall refresh them with any comfort. These are all but shadowes, nay not shadowes of the *infernall depth* here expressed. You heare it; feare it, fly it, scape it. Feare it by Repentance; flye it by your Faith, and you shall scape it by Gods mercie.

This is their (*Pœna sensus*) positie punishment: There is also (*Pœna damni*) to be considered, their priuatiue punishment. They haue lost a place on earth, whose ioy was temporall; they haue missed a place in Heauen, whose ioy is eternall. Now they finde *that a dinner of greene hearbes with Gods loue, is better then a stalled Oxe, and his hatred withall.* A feast of sallets; or Daniels pulse, is more cherishing with mercie, then *Belshazzars Banquet* without it. Now they finde *Solomons Sermon true;* that though ^d *the bread of deceit be sweet to a*

^a Prou. 15. 17.

^b Prou. 20. 17.

man.

man, yet the time is come, that the mouth is filled with grauell. No, no: the ^c blessing of God onely maketh fat, and hee addeth no sorrow vnto it. Waters, the wicked desired, and Bread, they lusted after; behold after their secure sleepe, and dreamed ioyes on earth, with what hungry soules doe they awake in Hell?

But what are the Bread and the Waters, they might haue enjoyed with the Saints in Heauen? Such as shall neuer be dried vp. ^d *In thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.* Happy is the vndefiled soule, who is innocente from the great offence; all whose sinnes are washed as white as Snow, in that blood, which alone is able ^e to purge the conscience from dead workes. ^f *He that walketh righteously, &c. he shall dwell on high: his place of defence shall be the munitions of rockes: Bread shall be giuen him; his Waters shall be sure.* His ioyes are certaine and stable; no alteration, no alternation shall empaire them. The wicked for the slight breakfast of this world, loose the ^g Lambs supper of glory. Where these foure things concurre, that make a perfect feast: *Dies lectus, locus electus, cœtus bene collectus, apparatus non neglectus.* A good time, eternitie. A good place, Heauen. A good companie, the Saints. Good cheere, Glory.

1. God himselfe is the feast-maker: he is Land-lord of the world, and filleth euery living thing with goodnesse. The Eagles and Lions seeke their meate at God. But though all the sonnes of *Iacob* haue good cheere from *Ioseph* yet *Beniamins* melle exceeds. *Esaus* shall haue the prosperitie of the earth, but *Iacob* goes away with the blessing. *Ismaell* may haue outward fauours, but the inheritance belongs to *Izhak*. The King fauoureth all his subiects, but they of his Court stand in his presence, & partake of his Princely graces. Gods bountie extends to the wicked also, but the Saints shall onely sit at his table

^c *Prou. 28. 25.**Esa. 58. 11.*^d *Psal. 16. 11.*^e *Hebr. 9. 14.*^f *Esa. 33. 15. 16.*^g *Reu. 19. 9.*

h Aug.

i Rom. 11. 36.

k I Cor. 2. 9.

in Heauen. This is that feaster, ^b *qui est super omnia, et sine quo nulla sunt omnia.* ⁱ *Of him, and through him, and to him are all things: to whom be glory for euer.*

2. The cheare is beyond all sense, all science. ^k *Eyes hath not seene, nor eare heard, nether haue entred into the heart of man; the things God hath prepared for them that loue him.* The eye sees much, the eare heares more, the heart conceaues most, yet all short of apprehension, much more of comprehension of these pleasures. Therefore enter thou into thy Masters ioy, for it is too great to enter into thee.

3. The company is excellent: the glorious presence of the blessed Trinitie, the *Father* that made vs, the *Sonne* that bought vs, the *Holy Ghost* that brought vs to this place. The holy and vnspotted Angels, that reioyced at our conuersion on earth, much more at our consolation in Heauen. All the Patriarchs, Prophets, Saints; before the Law, in the Law, in the Gospell: the full *Communion of Saints*. Here, the more the mirrier, yea, and the better cheare to. Oh the sweet melodie of *Halleluiahs*, which so many glorified voyces shall sing to God in Heauen, the hoarcenisse of sinne, and the harshnесс of punishment being separated from vs with a bill of euerlasting diuorce.

4. Admirable is the *Banketing* place; the high Court of Heauen, where our apparell shall be such as besee-meth the attendants on the King of Kings; euen ^l *the fashion of the glorious body of Christ*. The purest things are placed highermost. The earth as grossest is put in the lowest roome: the water about the earth: the ayre about the water: the fire about the ayre: the sphæres of Heauen about any of them: and yet the place where this feast is kept, is about them all; the Heauen of Heauens. Take here a slight rellish of the cheare in Gods kingdome, where your welcome shall be

i Phil. 3.

be answerable to all the rest. ^m *Eate oh my friends, and make you merry, oh well-beloued.* And then (as those that haue tasted some delicate dish, finde other plaine meates but vnpleasant, so) you that haue tasted of heauenly things, cannot but contemne the best worldly pleasures. As therefore some dainty guest, knowing there is so pleasant fare to come, let vs referue our appetites for that; and not suffer our selues to be cloyed with the course diet of the world. Thus as wee fast on the Eues, that we may feast on the Holy-dayes; let vs be sure, that after our abstinence from the surfets of sinne, we shall be euerlastingly fed and fatted with the mercies of God. Which resolution the Lord grant vs here; which *Banket*, the Lord giue vs hereafter.

Amen.

FINIS.

Case 11

The first part of the report is a general
 statement of the facts of the case. It
 is followed by a statement of the
 law applicable to the facts. The
 court then proceeds to apply the
 law to the facts and reaches its
 conclusion. The court's decision is
 based on the facts and the law.
 The court's decision is based on the
 facts and the law. The court's
 decision is based on the facts and
 the law. The court's decision is
 based on the facts and the law.

127

THE Sinners passing-Bell.

OR

A complaint from Heauen
for Mans Sinnes.

Published by THOMAS ADAMS, Preacher
of Gods Word at *Willington* in
Bedford-shire.

I CORINTH. II. 30.

For this cause many are weake and sickly among you, and many
leepe.

AVGVST. EPIST. 188.

Ipse sibi denegat curam, qui Medico non publicat causam.

Hee hath no care of his owne cure, that declares not
to the Physician his griefe.



L O N D O N :

Printed by *Thomas Snodham* for *John Budge*, and are to be
sold at the great South-dore of *Paules*, and
at *Brittaines-Burise*. 1614.

To our Right & True

Beloved are all they of whom ye would
and pray if the which you may all do
The grace of our Lord Jesus Christ
ye love of God ye father of just
peace and comfort

Alas that love a woman and
O day

TO THE TRVLY- NOBLE KNIGHT

Sr. Anthony Saint-Iohn
sauing health.

Right Worshipfull :



He sicknesse of this World is growne so lethargicall, that his recovery is almost despaired: and therefore his Phisicians, finding by infallible symptoms that his consumption is not curable, leaue him to the malignancie of his disease. For the eye of his faith is blinde, the eare of his attention deafe, the foote of his obedience lame, the hand of his charitie numm'd, and shut up with a griping couetousnesse. All his vitall parts, whereby he should liue to goodnesse, are in a swoune: he lies bed-rid in his securities, and hath little lesse then giuen up the (Holy) Ghost. It cannot be denied, but that he lies at the mercie of God. It is therefore too late to tolle his Passing-bell, that hath no breath of obedience left in him: I might rather ring out his knell. Yet because there are many in this world, that are not of this world: many sicke of the generall disease of Sin, whose recoverie is not hopelesse, though their present state be happesesse; and some, that if they knew but themselues sicke, would resort to the Poole of Bethesda,

da, the waters of life, to be cured. I have therefore presumed to take them apart, and tell them impartially their owne illnesse. Oh that to performe the cure were no more difficult then to describe the Maladie, or prescribe the remedie. I have endeoured the latter: the other to God; who can both kill and giue life: who is yet pleased, by his word, to worke our recovery; and to make me one (unworthy) instrument, to administer his Phisicke. Now as the most accurate Phisitians, ancient or moderne, though they deliuered precepts in their facultie; worthy of the worlds acceptance and use; yet they set them forth vnder some Noble Patronage: so I haue presumed, vnder the countenance of your protection, so publish this (phisicall or rather) metaphisicall Treatise: for as the Sicknesse is spiritwall, so the cure must be supernaturall. Assuring my selfe, that if you shall use any obseruation here, and giue it your good word of Probatum est, many others will be induced the more redily to embrace it. My intent is to doe good: and if I had any better Receite, I would not (like some Phisitians, I know not whither more enuious or conetous, with an excellent Medicine) let it liue and die with my selfe. God conserue your (either) health; and giue you, with a sound body, a sounder faith; whereby you may liue the life of Grace heere; of Glory hereafter.

Your VVorships
humbly deuoted

THOMAS ADAMS.



T H E
Sinners Passing-Bell.
O R
A Complaint from Heauen
for Mans Sinnes.

The fift Sermon.

JEREM. 8. 22.

*Is there no Balme in Gilead? Is there no Phisitian
there? why then is not the health of the daugh-
ter of my people recovered?*



His is a world to make Phisitians rich; if men loued not their purse, better then their health. For the world waxeth old, and old age is weake and sickly. As when death begins to ceaze vpon a man, his braine by little and little groweth out of order; his minde be-
comes

Ambros.

1 Cor. II. 10.

Gregor.

comes cloudy and troubled with fantasies; the channels of his blood, and the radicall moisture (the oyle that feeds the lampe of his life) beginne to dry vp: all his limbes loose their former agillitie. As the *little world* thus decays in the great, so the *great* decays in it selfe: that Nature is faine to leane on the staffe of Art, and to be held vp by mans industrie. The signes, which *Christ* hath giuen to fore-run the worlds ruine, are called by a Father, *agritudines Mundi: the diseases or sicknesses of the world*, as sicknesse naturally goes before death. Warres dying the earth into a sanguine hew: dead carcafes infecting the aires; and the infected aires breathing about plagues and pestilences, and sore contagions. Whereof, saith the same Father, *nulli magis quam nos testes sumus, quos mundi finis inuenit*, none can be more certaine witnesses then wee *upon whom^a the ends of the world are come*. That sometimes the influences of Heauen spoyle the fruits of the earth, and the fogs of earth soile the vertues of the Heauenly bodies: that neither Plannets aboue, nor plants below, yeeld vs expected cornforts. So God, for our sinnes, brings the heauen, the earth, the ayre, and whatsoeuer was created for mans vse, to be his enemy, and to warre against him. And all because, *omnia que ad usum vite accipimus, ad usum vitij conuertimus*: we turne all things to vices corruption, which were giuen for natures protection. Therefore, what we haue diuerted to wickednesse, God hath reuerted to our reuenge. We are sicke of sinne, and therefore the world is sicke of vs.

Our liues shorten, as if the booke of our dayes were by Gods knife of Iudgement, cut lesse; and brought from *Folio*, as in the Patriarchs, before the flood, to *Quarto* in the Fathers after the flood; nay to *Octauo*, as with the Prophets of the Law, nay euen to *Decimosexto*, as with vs in the dayes of the Gospell. The Elements
are

are more mixed, drossie, and confused: the ayres are infected: neither wants our intemperance to second all the rest. We hasten that we would not haue, Death; and runne so to riot in the Aprill of our early vanities, that our May shall not scape the fall of our lease. Our great Landlord hath let vs a faire house, and we suffer it quickly to runne to ruine. That whereas the *Soule* might dwell in the body, as a Pallace of delight, shee findes it a crazy, sickish, rotten cabinet, in danger, euery gust, of dropping downe.

How few shalt thou meete, if their tongues would be true to their griefes, without some disturbance or affliction? There lyes one groning of a sicke heart; another shakes his aking head: a third roares for the torments of his reines: a fourth for the racking of his gowty ioynts: a fift grouels with the Falling-sicknesse: a last lyes halfe dead of a Palsie. Here is worke for the Physitians. They ruffle in the robes of preferment, and ride in the Foote-clothes of reuerence. Early and deuout suppliants stand at their study dores, quaking, with ready mony in their hands, and glad it will be accepted. The body, if it be sicke, is content sometimes to buy (*unguentum aureum*, with *unguentum aurum*) leaden trash, with golden cash. But it is sicke, and needes Physicke; let it haue it.

There is another Physitian, that thrives well too, if not best; and that's the Lawyer. For men goe not to the Physitian till their bodies be sicke; but to the Lawyer when they be well, to make them sicke. Thus whiles they feare an Ague, they fall into a Consumption. He that scapes his disease, and fals into the hands of his Physitian; or from his trouble of suites, lights into the fingers of his Lawyer, fulfils the old verse,

Incidit in Scyllam, dum vult vitare Charibdim.

Or is in the poble Birds case, that flying in feare from the Cuckooe, lighted into the tallons of the Hawke. These are a couple of thriving Phisitians: *Alter tuetur agros, alter tuetur agros*: One lookes to the state of the person; the other of the purse: so the old verse testifies.

Dat Galenus opes, dat Iustinianus honores.

Phisicke giues wealth, and Law Honour. I speake not against due reward, for iust deserts in both these faculties.

These Phisitians are both in request: but the third, the Phisitian of the soule (of whom, I am now occasioned to shew, there is most neede) may stand at the dore with *Homer*; and did hee speake with the voyce of Angels, not to be admitted. The sicke *Rich man* lyes patiently vnder his Phisitians hands; hee giues him golden words, reall thanks, nay (and often) flattering obseruance: If the state lye sicke of a Consumption, or if some contentious Emperick, by new suits, would lance the impostum'd swellings of it: or if (perhaps) it lye fullen-sicke of *Naboths Vineyard*: the Lawyer is (perchance) not sent for, but gone to; and his help implored, not without a *Royall sacrifice* at least. But for the Minister of his Parish, if hee may not haue his head vnder his girdle, and his attendance as seruile as his Liuerie-groomes; hee thinkes himselfe indignified, and rages, like the Pope, that any Priest durst teate of his Peacocke. How short doth this Phisitians respect fall of both the others! *c Let him feed his Sheepe*, if hee will, *d with the Milke of the Word*; his Sheepe will not feede him with the Milke of reward. He shall hardly get from his Patron the Milke of the Vicaredge: but if he lookes for the fleeces of the Parsonage, hee shall haue (after the Prouerbe) *Lanam caprinam*, Contempt and scorne.

e Haman was not more made for *Mordecais Cap*, then the great one is, that as much obseruance ariseth

c John 21. 16.

d I Pet. 2. 2.

e Ester 3 5.

not to him, from the blacke coate, as from his owne blew coate. The Church is beholden to him, that hee will turne one of his cast Seruitours, out of his owne into her seruice: out of his Chamber into the Chancell; from the Buttry-hatch to the Pulpit. He that was not worthy enough to waite on his *Worship*, is good enough for God. Yeeld this sore almost healed; yet the honour of the Ministerie thriues like Trees in Autumne. Euen their best estimate is but a shadow, and that a preposterous one: for it goes backefaster then the shadow in the *Dyall of Abaz*. If a Rich man haue foure Sonnes, the youngest or contemnedst must be the Priest. Perhaps the Eldest shall be committed to his Lands; for if his Lands should be committed to him, his Father feares, hee would carie them all vp to *London*: hee dares not venture it, without binding it sure. For which purpose he makes his second Sonne a Lawyer: a good rising profession; for a man may by that (which I neither enuie nor taxe) runne vp, like *Tomas* gourd, to preferment: and for wealth, a Clustre of Law is worth a whole Vintage of Gospell. If hee studie meanes for his third, loe Physicke smells well. That as the other may keepe the estate from running, so this the body from ruining. For his youngest Sonne, hee cares not, if he puts him into Gods seruice; and make him capable of the Church-goods, though not pmissible to the Churches good. Thus hauing provided for the estate of his Inheritance, of his Aduancement, of his Carkasse, he comes last to thinke of his Conscience.

f. Ela. 32.8.

I would to God, this were not too frequently the worlds fashion. Whereas heretofore, *Primogeniti eo iure Sacerdotes*, the first-borne had the right of Priesthood: now the younger Sonne, if he sit for nothing else, lights vpon that priuiledge. That as a reuerend Diuine saith. Younger Brothers are made Priests, and Priests are made

made younger Brothers. Yet, alas; for all diseases Nature prouideth, Art prepareth Medicines. He is sed in this Country, whom that refuseth: An estate lost by Shipwracke on Sea, may be recouered by good-speede on Land. And in ill health, for euery sore of the bodie, there is a salue; for euery maladie, a remedie: but for the Conscience, *Nature* hath no cure, as *Lust* no care. *Hei mihi, quod nullis anima est medicabilis herbis!* There is no hearbe, to heale the wounds of the soule, though you take the whole world for the Garden. All these professions are necessarie; that mens Ignorance might not preiudice them, either in wealth, health, or grace. God hath made men fit with qualities, and famous in their faculties, to preferue all these sound in vs. The Lawyer for thy wealth: the Physitian for thy health: the Diuine for thy soule. Physitians cure the body; Ministers the Conscience.

The Church of *Israell* is now exceeding sicke; and therefore the more dangerously, because she knowes it not. No Physicke is affected, therefore no health effected. She lyes in a Lethargie, and therefore spechlesse. She is so past sense of her weakenesse, that God himselfe is faine to ring her Passing-bell. *Aarons bells* cannot ring lowd enough to waken her: God toles from Heauen a sad knell of complaint for her.

It is, I thinke, a custome not vnworthie of approbation; when a languishing Christian drawes neere his end, to tole a heauie Bell for him. Set aside the preiudice of Superstition, and the ridiculous conceits of some olde Wiues, whose wits are more decrepit then their bodies; and I see not why, reasons may not be giuen to proue it, though not a necessarie, yet an allowed Ceremonie.

1. It puts into the sicke man a sense of mortallitie; and though many other obiects should do no lesse, yet this

this seasonably performes it. If any particular flatterer, or other carnall friends; should vse to him the surreption, that *Peter* did once to *Christ*; *Master, fauour thy selfe: this shall not be vnto thee*: though sicknesse lyes on your bed, Death shall not enter your Chamber; *the euill day is farre off*; feare nothing: you shall liue many yeeres: or as the *Deuill* to our *Grandmother*, *you shall not dye*. Or if the *May* of his yeeres shall perswade himselfe to the remotenesse of his *Autumne*; or if the loue of earthly pleasure, shall denie him voluntarie leasure to thinke of Death: As *Epaminondas*, Generall of the *Thebans*, vnderstanding a Captaine of his Armie to be dead, exceedingly wondered, how in a Campe, any should haue so much leasure as to be sicke. In a word, whatsoeuer may flatter him with hope of life; the *Bell*, like an impartiall friend, without either the too broad eyes of pittie, or too narrow of partiallitie, sounds in his owne eares, his owne weakenesse: and seemes to tell him, that in the opinion of the world, hee is no man of the world. Thus with a kinde of Diuinitie, it giues him ghostly counsell; to remit the care of his Carkasse, and to admit the cure of his Conscience. It toles all in: it shall tole thee in to thy graue.

2. It excites the hearers to pray for the sicke: and when can Prayers be more acceptable, more comfortable? The faithfull deuotions of so many Christian-neighbours sent vp as Incense to Heauen for thee, are very auailable to pacifie an offended Iustice. This is *S. James* his Physicke for the sicke: nay, this is the Lords comfort to the sicke. *The prayer of faith shall saue the sicke; and the Lord shall raise him up: and if hee haue committed finnes; they shall be forgiven him*. Now (though we be all seruants of one familie of God, yet) because of particular families on earth; and those so

Matth. 16. 22.

Gen. 3.

Eras. de lingua.

Iam. 5. 14.
15.

Ephes. 3. 15.

remoued, that one member cannot condole anothers grieffe, that it feeles not : *non dolet cor, quod non nouit.* The *Bell*, like a speedie Meſſenger, runnes from houſe to houſe, from eare to eare, on thy ſoules errand, and begges the aſſiſtance of their Prayers. Thy heart is thus incited to pray for thy ſelfe, others excited to pray for thee. Hee is a Pharifſee, that deſires not the Prayers of the Church: he is a Publican that will not beſeech Gods mercie for the afflicted. Thy time and turne will come to ſtand in neede of the ſame ſuccour, if a more ſodaine blaſt of Iudgement doe not blow out thy Candle. Make thy ſicke Brothers caſe thine now, that the Congregation may make thine theirs hereafter. Be in this exigent euen a friend to thine enemy; leaſt thou become like *Babell*, to be ſerued of others, as *thou haſt ſerued others*; or at leaſt, at beſt, in falling *Nero's* caſe, that cried, *I haue neither friend nor enemy.*

3. As the *Bell* hath often rung thee into the Temple on earth, ſo now it rings thee vnto the Church in Heauen: from the militant to the triumphant place: from thy pilgrimage to thy home: from thy peregrination, to the ſtanding Court of God. To omit manie other ſignificant helps, enough to iuſtifie it a laudable ceremony; it doth, as it were, mourne for thy finnes, and hath compaſſion on thy paſſion. Though in it ſelfe a dumbe nature, yet as God hath made it a creature, the Church an inſtrument, and Art giuen it a tongue, it ſpeakes to thee to ſpeake to God for thy ſelfe; it ſpeakes to others, that they would not be wanting.

Iſraell is ſicke; no *Bell* ſtirres, no *Balme* is thought of, no *Prophet* conſulted, not God himſelfe ſollicited. Hence, behold, a complaint from Heauen; a knell from aboue the Clouds: for though the words ſound through

through the *Prophets* lips, who toles like a *Passing-Bell*, for *Israell*, yet they come from the mouth of the *Lord of Hoasts*. The Prophet *Ezekiell* vseth like words; and addes with them, *the Lord of Hoasts saith it*. There is no doubt of his spirituall inspiration: all the question is of his personall appropriation. It is certaine, that the Prophet *Jeremie* speakes here many things in his owne person, and some in the person of God. Now by comparing it, with other like speeches in the *Prophets*, these words sound, as from a mercifull and compassionate Maker. *Why is not the health of my People recovered? Mei populi*, saith God, who indeede might alone speake possessiuely: *Mine*; for hee had chosen and culled them out of the whole world to be *his people*. *Why are not My people recovered?* There is *Balme*, and there are *Physitians*, as in *Esay*: *What could I haue done more for my Vineyard?*

Ezck. 18.

Esay. 5.

The words are diuided to our hands by the rule of three. A tripartite *Metaphore*, that willingly spreads itselfe into an *Allegorie*. 1. Gods word is the *Balme*. 2. The *Prophets* are the *Physitians*. 3. The *People* are the *Patients*, who are very sicke. *Balme* without a *Physitian*, a *Physitian* without *Balme*, a *Patient* without both, is in *fausta separatio*, an vnhappy disunction. If a man be ill, there is neede of Phylicke; when he hath Phylicke, he needes a Physitian to apply it. So that, here is miserie in being sicke, mercie in the Phylicke.

Not to disioyne or disioynt the *Prophets* order, let vs obserue, that the words are spoken. 1. In the person of God. 2. In the forme of a question. 3. By a concludiue inference. Onely two things, I would first generally obserue to you, as necessarie inductions to the subsequent Doctrines. Both which may naturally be inferred, not tyrannously enforced from the words. That which first objects it selfe to our consi-

deration; is the *Wisdom*e of God in working on mens affections; which leades vs here from naturall wants subiect to sense, to supernaturall, inuisible, and more secret defects: from miseries to mysteries. That, as if any man admired *Solomons* House, they would be rauished in desire to see Gods *House*; which transcended the former; so much as the former transcended their expectation. So heere, wee might be led from mans worke to Gods worke, from things materiall to things mysticall; and by the happinesse of cure to our sicke bodies, be induced to seeke and get recouerie of our dying soules. The second is, the fit collation and respondent relation of *Diminitie* and *Physicke*; the one vndertaking to preferue and restore the health of the body, the other performing much more to the soule.

Obseru.

1. God leades vs by sensible to the sight of insensible wants; by calamities that vexe our liuing bodies, to perils that endanger our dying Consciences. That wee might inferre vpon his premisses, what would be an eternall losse, by the sight of a temporall crosse, that is so hardly brooked. If a ^a *famine* of bread be so heauie, how vn-supportable is the dearth of the *Word*, saith the *Prophet*. ^b *Man* may liue without bread, not without the word. If a wearie Traueler be so vn-able to beare a burden on his shoulders, how ponderous is sinne in the Conscience? which *Zacharie* calls a ^c *talent of Lead*. If blindnesse be such a miserie, what is Ignorance? If the night be so vn-comfortable, what doth the darknesse of *Superstition* afford? If bodily Disease so afflict our sense, how intollerable will a spirituall sicknesse proue? Thus all earthly and inferiour Obiects to a Christian soule, are like Marginall hands, directing his reading to a better and heauenly reference. I intend to vrge this
poynt

^a Amos. 8. 11.

^b Matth. 4. 4.
Matth. 11. 28.

^c Zach. 5. 7.

poynnt the more, as it is more necessaric; both for the profit of it being well obserued, and for the generall neglect of it; because they are few in these dayes, that reduce Christianitie to Meditation, but fewer that produce Meditation to practise and obedience.

Diseases destined toward Death as their end, that can by Nature, neither be violently endured, nor violently repelled, perplexe the flesh with much paine: but if Diseases, which be Deaths capitall Chirurgions, his preceding Heraulds to proclaime his neere-ness; his Ledgers that vsurpe his place, till himselfe comes, be so vexing and full of anguish, what is Death it selfe, which kills the Diseases, that killed vs? For the perfection of sicknesse is Death. But alas, if the sicknesse and Death of the body be such, what are *Sinne* (the sicknesse) and *Impenitencie* (the death) of the soule? What is the dimmed eye to the darkned vnderstanding? the infected members, to the poysoned affections? the torment of the reynes, to the stiches, girds, and gripes of an aking Conscience? what is the Childes (*caput dolet*) *my head akes*, to Ierusalems, (*cor dolet*) *my heart akes*? The soule to leaue the body with her offices of life, is not so grieuous, as Gods spirit to relinquish the soule with the comforts of grace. In a word, it is farre lesse miserable to giue vp the ghost, then to giue vp the *holy Ghost*. The soule, that enters the body without any (sensible) pleasure, departs not from it without extreame paine. Hee that is *animans animas*, the soule of our soules, forsakes not our spirits, but our paine is more, though our sense be lesse. As in the Warres, the cut of a sword crossing the Fibres, carries more smart vvith it, though lesse mortallitie; then the fatall charge of a Death-thundring Cannon. The soule hath two places, an Inferiour which it ruleth, the body; a Superiour,

riour, wherein it resteth, God! Mans greatest sorrow is, when hee dyes vpwwardly, that GOD forsakes his God-forsaking soule. His greatest sense, when he dies downewards, and sicknesse disperfeth and dispatcheth his vitall powers. Let then the inferiour suffering vvaken vs, to see the Superiour that doth vveaken vs.

Thus God draws our eyes from one obiect to another; nay, by one to another; by that which wee loue on earth, to that which wee should loue in Heauen: by the prouidence for our bodies, to the prouision for our soules. So our *Sauour* hauing discoursed of carefulnesse for terrene wants, drawes his speech to the perswasion of celestiaall benefits: giuing the coherence with a *But*. *But first seeke ye the Kingdome of God, and his righteousnesse, and all these inferiour things shall be added vnto you. Vt ad excellentiam diuinarum rerum per corporalia homines attollat.* That at once hee might lesen vs to holy duties, and lesen our care for earthly things. Thus, *quos homini sublimis dedit, cor sublimius eleuare voluit*: Hee that gaue man a countenance lifted high, meant to erect his thoughts to a higher contemplation. For many haue such groueling and earth-creeping affections, that if their bodies curuitie was answerable to their soules, *incederent quadrupides*, they would become foure-footed beasts. It is a course preposterous to Gods creation, disproportionable to mans fabricke, that he should fixe his eyes, and thoughts, and desires, on the base earth, made for his feete to stand on: and turne his feete against Heauen in contempt, *lifting vp his heele against God*. Hee, whose ill-ballancing Iudgement thinkes Heauen light, and Earth onely weightie and wortheie, doth (as it were) walke on his head, with his heeles vpward. I haue heard Trauellers speake of monstrous
and

Matth. 6. 33.

Hilar.

and præternaturall men, but neuer any so contra-
naturall as these.

Christ knew in the dayes of his flesh, what easie ap-
prehension worldly things would finde in vs; what
hard impressiõ heauenly would finde on vs: there-
fore so often, by plaine comparisõs taught secret
Doctrines; by Histories, Misteries. How, to the life,
doth he explaine the mercie of God, to the miserie of
man, *in the lost Sheepe; in the lost Groat; in the lost Sonne?*
How sweetly doth hee describe the different hearers
of Gods Oracles, in the Parable of the *Seede*; which
(howsoeuer it seemed a Riddle to the selfe-blinding
Iewes, yet) was a familiar demonstration to the belee-
uing *Saints*? So the Prophets found that actuall ap-
plications pierced more then verball explications.
Nathan by an instance of supposition, wrought *Da-
uids* hart to an humble confession. Hee drew the *Pro-
position* from his owne lippes, *a The man that hath done
this, is worthie of death*; and then stroke while the iron
was hot, by an inferred *Conclusion*, *Thou art the man*.
The Prophet ^b *Ahijah* rent the new garment of *Ie-
roboam* in twelue pecies, and bad him reserue tenne
to himselfe; in signe, *That God had rent the Kingdome
out of the hand of Solomon*, and giuen tenne Tribes to
him. *Esay* by going ^c *naked and bare-foote*, as by a vi-
sible signe, lessons *Egypt* and *Ethiopia*, that after this
manner they should goe captiue to *Assiria*. *Ieremie*
^d by wearing *bands and yokes*, and sending them to
the Kings of *Edom*, *Moab*, *Ammon*, *Tyre*, *Sidon*, *Iu-
dah*, giues them an actuall representation, a visible
Sacrament of their *Babilonish* captiuitie. ^e *Ezekiells*
pourtraying vpon a Tile the Citie *Ierusalem*, and
the siege against it, is called by God, *a signe against
them*. ^f *Agabus* tooke *Pauls* girdle, and bound his owne
hands and feete; a signe, and that from the holy Ghost,
that

Luke 15.

Math. 13.

2 Sam. 12. 7.

1 Kin. 11. 30.

Esa. 30. 3.

1 Jer. 27. 3.

Ezek 4. 1.

1 Act. 21. 11.

that hee who ought the girdle, should be so bound at Ierusalem, and deliuered into the hands of the Gentiles. God schooled *Ionas* in the *Gourd*, by a liuely *Apothegme*, and reall subiection to his owne eyes, of his vniust impatience against *God* and *Nimueh*.

Ion. 4.

It was Gods vsuall dealing with *Israell*, by the afflictions wherewith hee griued them, to put into their mindes how they had griued him by their sins. So *Paul*, as our *Prophet* here: For this cause yee are weake, sickely, and many dye: drawing them by these sensible cords of their plagues, to the feeling of their sinnes; which made their soules faint in Grace, sicke in Sinne, dead in *Apostasie*. For this cause, &c. This *Doctrine* affords a double vse; particular and generall: particular to *Ministers*; generall to all *Christians*.

I Cor. II. 30.

Vse.

I. To the dispensers of Gods secrets: It allows them in borrowed formes to expresse the meditations of their harts. God hath giuen vs this libertie in the performance of our callings, not onely nakedly to lay downe the truth; but with the helpes of *Inuention*, *Wit*, *Art*, to remoue loathing of his *Manna*. If wee had none to heare vs, but *Cornelius* or *Lidia*, or such sanctified eares, a meere affirmation, were a sufficient confirmation. But our *Auditors* are like the *Belgicke* armies, (that consist of *French*, *English*, *Scotch*, *Germane*, *Spanish*, *Italian*, &c.) so many hearers, so many humours: the same diuersity of men and mindes. That as guests at a strange dish; every man hath a rellish by himselfe: that all our helpes can scarce help one soule to heauen. But of all kindes, there is none that creepes with better insinuation, or leaues behinde it a deeper impression in the *Conscience*, then a fit comparison. This extorted from *Dauid*, what would hardly haue ben graunted: that as *Dauid* slew *Goliath* with

with his owne sword; so *Nathan* slew *Dauids* sinne with his owne word. *Iotham* conuincd the *Shechemites* folly in their approved raigne of *Abimelech* ouer them, by the tale of the *Bramble*. Euen temporall occasions are often the Mines, to digge out spirituall instructions. The people flocke to *Christ* for his bread: *Christ* preacheth to them another bread; whereof *hee that eateth, shall neuer dye*. The *Samaritane* woman speakes to him of *Iacobs Well*: hee tells her of *Iesus Well*: whose bottome or foundation was in Heauen; whose mouth and spring downewards to the earth: crosse to all earthly fountaines: contayning waters of life; to be drawne and carried away in the Buckets of faith. She thought it a new Well; she found it a true Well: whereof drinking, her soules thirst was for euer satisfied. The Creeple begges for an Almes, the Apostle hath no money: but answeres his small request, with a great bequest, health *in the name of Iesus*. *Nihil additur marsupio, multum saluti*. His Purse is nothing the fuller, his body is much the happier. This course, you see, both *Christ* and his *Apostles* gaue vs in practise and precept.

In practise. When the woman *blessed the wombe that bare Christ, and the pappes which gaue him sucke*: he deriued hence occasion to blesse them, which conceiue him in their faith, and receaue him in their obedience. *Blessed are they that heare the word of God and keepe it*. Euen as *Mary* her selfe was rather blessed, *percipiendo fidem, quam concipiendo carnem Christi*; in receauing the faith, then conceauing the flesh of *Christ*. So the newes of his kinred in the flesh standing at the doore, taught him to teach, who are his true kinred in the Spirit.

In precept to his *Apostles*. If they will not receaue and beleue you, *Wipe off the dust of their Citie, that cleaueth*

Iudg. 9. 8.

Ioh. 6. 27.

Ioh. 4.

Act. 3. 6.

Luke 11. 27.

Luke 10. 11.

Matth. 10. 8.

cleaueth to your feete; *against them*. If they will not be moued with your words, amaze them with your wonders: *Heale the sicke, cleanse the lepers, raise the dead, cast out Devils*. We cannot now worke miracles, yet we can speake of miracles. Euen we must also, as obey his Documents, so obserue his doings: and follow him in due measure, both in his words & works, though (*non passibus aequis*) not with equall steps. Our imitation must be with limitation; aptly distinguishing, what we must onely admire in our mindes, what admit in our manners.

Use.

2. To all Christians; that wee climbe vp by the staires of these inferiour creatures, to contemplate the glorious power of the *Creator*. A good Christian, that like the Bee, workes honey from euery flower, suffers no action, demonstration, euent, to slip by him without a question. All Obiects to a meditating *Solomon*, are like wings to reare & mount vp his thoughts to Heauen. As the old Romanes, when they saw the blew stones, thought of *Olympus*; so let euery Obiect, though low in it selfe, eleuate our mindes to *Mount Syon*. A meane scaffold may serue to raise vp a goodly building. Courtiers weather-driuen into a poore Cottage, (*etiam, in caula, de Aula loquuntur*) gather hence opportunitie to praise the Court. Wee may no lesse (euen *ex hara, de ara dicendi ansam sumere*) from our Tabernacles on earth be induced to praise our *standing house* in Heauen. So, as the Philosopher aymed at the pitch & stature of *Hercules*, by viewing the length of the print of his foote: Wee may by the base and dwarfish pleasures on our earth, guesse at the high and noble ioyes in Heauen. How can we cast vp our eyes to that they were made to behold, and not suffer our mindes to transcend it; passing through the lower Heauen, which God made for Fowles, Vapours, Me-
teors,

Ioh: 4. 2.

teors, to the Firmament wherein he fixed his Starres, and thence meditating of the Emphyreall Heauen, which he created for himselfe, his Angels, his Saints: a place no lesse glorious about the visible, then the visible is about the earth. Read in euery Starre, and let the Moone be your Candle to doe it, the prouident disposition of God, the eternitie of your after-life.

But if earth be at once neerer to your standing and vnderstanding; and like dissembling Louers, that (to auoyd suspection) diuert their eyes from that cheeke, whereon they haue fixed their hearts; so you looke one way, and loue another; Heauen hauing your countenance, Earth your confidence: then for Earth, read this instruction in all things, the destruction of all things. For if the rarified and azure body of this lower Heauen shall bee folded vp like a Scrole of Parchment; then much more this drossie, feculent, and sedimentall Earth shall be burnt.

*Vret cum terris, vret cum gurgite ponti.
Communis mundo superest rogas, &c.*

*The Heauens shall passe away with a noyse, and the Elements shall melt with feruent heate, the Earth also and the workes that are therein shall be burnt vp. At least quoad figuram, though not quoad naturam. The forme shall be changed, though not the nature abollished. Euerie creature on earth may teach vs the fallibillitie of it. It is an Hieroglyphicke of vanitie and mutabilitie. There is nothing on it, that is of it, that is not rather vitall, then vitall. In all the corrupted parts of this decrepit and doting world, mens best lesson of moralitie, is a lesson of mortalitie. As it was once said. *Felix qui potuit rerum cognoscere causas*: so now better; *Felix qui**

2 Pet. 3. 10.

We are badschollers if we learne nothing of so many teachers.

qui poterit rerum cognoscere casus. It is good to know the casuall beginnings of things; it is better to know their casuall ends. It is good to be a naturall Philosopher, but better to bee a supernaturall, a Christian Philosopher. That whiles we intentiuely obserue the creature, we may attentiuely serue the Creator.

That which is said of pregnant wits, is more true of Christian hearts, that they can make vse of any thing. As Trauellers in forraine Countries, make euey slight obiect a lesson: so let vs thriue in grace by euey (presented) worke of Nature. As the eye must see, and the foote walke, and the hand worke, so the heart must consider. What? Gods doings: which are *marnellous in our* (vnderstandings) *eyes*. God looked vpon his owne workes, saw they were good, and delighted in them: sure it is his pleasure also, that wee should looke vpon them; to admire his wisedome, power, providence, mercie, appearing both in their nature and their disposition. The least of Gods works is worthie the obseruation of the greatest Angell. Now what Trewants are we, that hauing so many Tutors reading to vs, learne nothing of them. The *Heathen* were condemned, for not learning *the inuisible things of God, from his visible workes*. For shall wee still plod on the great volume of Gods workes, and neuer learne to spell one word, of vse, of instruction, of comfort to our selues? Can wee behold nothing through the Spectacles of contemplation? Or shall we be euer reading the great Booke of Nature, and neuer translate it to the Booke of Grace? The Saints did thus. So haue I read, that worthy *Esay* sitting among other Diuines, and hearing a sweet consort of Mulicke, as if his soule had beene borne vp to Heauen, tooke occasion to thinke and speake thus; *What Musicke may we thinke there is in Heauen?* A friend of mine
viewing

Psal. 118. 23.

Rom. 1. 20.

viewing attentiuely the great pompe and state of th^c Court, on a solemne day, spake not without some admiration: *What shall we thinke of the glory in the Court of God?* Happy object, and well obserued, that betters the soule in grace. But I haue beene prolix in this point; let the breuitie of the next succour it.

Obseru.

2. Phisicke and Diuinitie are Professions of a neere affinitie: both intending the cure and recouerie, one of our bodies, the other and better of our soules. Not that I would haue them conioyned in one person: (as one spake merrily of him, that was both a Phisitian and a Minister: that whom he tooke money to kill by his Phisicke, he had also money againe to burie by his Priesthood.) Neither, if God hath powred both these gifts into one man, doe I censure their Vnion, or perswade their separation. Onely let the Hound, that runnes after two Hares at once, take heede least hee catch neither. *Ad duo qui tendit, non unum nec duo prendit.* And let him that is called into Gods Vineyard, *hoc agere, attend on his office.* And beware, least to keepe his Parish on sound legges, he let them walke with sickly consciences. Whiles *Galen & Auicen* take the wall of *Paul & Peter*. I doe not here taxe, but rather praise the works of mercie in those Ministers, that giue all possible comforts to the distressed bodies of their brethren.

Rom. 12.

Let the professions be *heterogenea*, different in their kindes; onely *respondentia*, semblable in their proceedings. The Lord^a created the *Physitian*, so hath he^b ordained the *Minister*. The Lord hath put into him the knowledge of Nature, into this the knowledge of grace. All knowledge is deriued from the Fountaine of Gods wisdom. The Lord^c hath created *Medicines out of the earth*. The Lord hath^d inspired his holy word from heauen. The good *Physitian* acts the part of the Diuine. ^e*They shall pray vnto the Lord, that he would prosper*

^a Eccles. 38. 1.

^b Ephes. 4. 11.

^c Eccles. 38. 4.

^d 2 Pet. 1. 21.

^e Eccles. 38. 14.

per that which they giue, for ease & remedy to prolong life. The good Minister, after a sort is a Phylitian. Onely it is enough for the Sonne of God to giue both naturall and spirituall Physicke. But as *Plato* spake of Philosophie, that it *conets the imitation of God*, within the limits of possibillitie and sobrietie: so wee may say of Physicke, it is conterminatē to Diuinitie; so farre as a Handmaid may follow her Mistresse. The Institutiōs of both preserue the constitutiōs of men. The one would preuent the obstructions of our bodies, the other the destructions of our soules. Both purge our seculent corruptions: both would restore vs to our primarie and originall heath: though by reason of our impotencie and indisposition, neither is able. Both oppose themselues against our death, either our corporall or spirituall perishing.

When the spirit of God moued on the waters, and from that indigested & confused mixture; did by a kinde of Alchimicall extraction, seperation, sublimation, coniunction, put all things into a sweet consort, and harmonious beautie, hee did act a Phisitians part. God is in many places a Phisitian. *Exod. 15. I am the Lord that healeth thee. Deut. 32. I kill, I make a line: I wound, and I heale. Ier. 17. Heale me, O Lord, and I shall be healed: saue me, and I shall be saued.* Sometimes he is as a Surgion, to binde vp the sores of the broken-hearted; and to stanch the bleeding wounds of the Conscience. Nay, *Dauid* intreats him to put his bones in course againe. So *Christ* hath sent his Ministers, *εὐχαριστισμον*, ad coagmentationem, as *Beza* reads it, to put in ioynt the luxate members of the Church; that are compacted by ioynts. And in the period or full stoppe of time, God will minister to the world the phisicke of Fire, to purge the sicke body of it; as hee once gaue it a Potion of Water to cleanse it.

Exod. 15. 26.

Deut. 32. 39.

Ier. 17. 14.

Eph. 4. 12.

16.

*Quas olim intulerant terris contagia sordes,
vos olim ultrices ablueratis aqua.*

*At nunc, cum terras, cum totas aequoris undas
polluerit manus, quam fuit ante, scelus:*

*Quid superest, calo nisi missus ut ignis ab alto,
Ipsas cum terris deuoret ulter aquas?*

Once in Gods sight the World so filthy stood,
That hee did wash and soake it in a flood.

But now, it's growne so foule and full of mire,
Nothing remaines to purge it but a fire.

Which *Strabius*, writing on the worlds destruction by fire, would seeme to gather from those two colours in the Rainebow, *caeruleo et igno*, blew and red. The first cataclysm of water is past, the second deluge of fire is to come. So saith the Apostle. *The heauens being on fire shall be dissolved, the Elements shall melt with feruent heate: Nouam qualitatem induent manente substantia*: All earthly things shall waxe old and dye. *Mors etiam saxi nominibusq, venit*, but the substance shall remaine. It is but *the fashion of this world that passeth away: οχημα, figura, non natura*. When all the purified feces, droffie and combustible matter shall be refined in the fire, all things shall be reduced to a christaline clearenesse. Thus (though the heathen prophanely made the Phisitian a God, yet) the Christian may say truely, *Our God is become our Phisitian*. And his Ministers are his deputies vnder him, bringing in their lips the sauing Medicines, that God hath giuen them.

You see the willing similitude of these professions: Indeed the Phisitian cannot so aptly and ably challenge or make bold with the Ministers office, as the Minister

Beza.

2 Pct. 3: 12.

Caluin in loc.
praced.

Hcb. 3. 13.

Ezek. 18. 32.

Minister may with his. The Clergie-man may minister medicines: the Phisitian may not administer the Sacraments. It is true thus farre. Euery Christian is a *Priest*; to offer vp prayers for himselfe and the whole Church; although not publikely and ministerially: and none but a *Cain* will deny himselfe to be his *Brothers keeper*. Though *exhortation* be the Ministers dutie, yet *exhort one another daily*. And if wee *serue one another in loue*, we must carry, euery one, a *conuerting* Ministrie, though God alone haue the *conuerting power*. *Turne one another and liue*. Now as this conuerting worke, is a conuertible worke, I meane, reciprocal and mutuall from one to another, the Phisitian may apportion to himselfe a great share in it. Who may better speake to the soule, then hee that is trusted with the body? or when can the stampe of grace take so easie impression in mans heart, as when the heat of Gods affliction hath melted it? What breast is vnvulnerable to the strokes of death? The miserable carcase hath then or neuer, a penetrable conscience.

This conscience is so deafed in the dayes of our iollitie, with the loud noyse of Musicke, Oathes, Carowings, Clamours, Quarrels, Sports, that it cannot heare the Prophets cry, *All flesh is grasse*. When sickness hath throwne him on the bed of anguish, and made his stomacke too queasie for quaffes, too fine and daintie for euen Iunkets; naked him of his silkes, paled his cheekes, sunke his eyes, chilled his blood, and stunted all his vigorous spirits; the Phisitian is sent for, and must scarce be let out, when the Minister may not be let in. His presence is too dull, and full of melancholy; no messenger shall come for him, till his comming be too late. How iustly then should the Phisitian be a Diuine, when the Diuine may not be a Phisitian? How well may hee mingle *Recipe* and *Resipiscere*,

Respi^{ce}, penitentiall exhortations, with his medicinall applications, and præscripts.

Thus, memorable and worthy to be our precedent, was that *Italian* Philitians course: that when dissolute *Ludonicus* lay desolate in his sicknesse, and desired his helpe; hee answered him in his owne tune: *If you shall live, you shall live, though no Physicke be given you: If you shall dye, you shall dye; Physicke cannot helpe you.* According to the sicke mans libertine and hereticall opinion concerning Prædestination; *If I shall be saved, I shall be saved, howsoever I live or die. If I shall be damned, I shall be damned, howsoever I doe or dye.* The Philitians answer gaue him demonstratiue conuiction, taught him the vse of meanes, as well for his soules as bodies health, and so cured recanting *Ludonicus* of both his diseases at once. A godly practise, worthy our Philitians imitation.

But, with vs, Grace waites at the heeles of Nature; and they diue so deepe into the secrets of Philosophie, that they neuer looke vp to the misteries of Diuinitie. As soine Mathematicians deale so much in *Jacobs* Staffe, that they forget *Jacobs* Ladder: so some Philitians (God decrease the number) are so deepe Naturalists, that they are very shallow Christians. The best cure depends vpon Gods care. It is poore and enervate help, to which Gods blessing hath not added strength. If God doth not *heare the heauens* for vertue, and *heauen heare the earth* for influence, and *earth* the Philitian for ingredients, all their receipts are but deceits, and the paper of their Bills will doe as much good as the præscripts in it. Simples are but simple things, and all compounds idle, when they want the (best) ingredient of Gods blessing. Let *Plato* then, hold the candle to *Moses*, and all Philitians drinke at the well of the sons of the Prophets. As their purpose aimeth at our

Hof. 2. 21.

healths, so let them intreat God to leuell their hands: their direction and successe stands in the name of the Lord of Hostes.

Obseru. 3.

The forme of the words is Interrogatorie. *Is there no Balme at Giliad? are there no Phisitians there?* It is most true: *Balme* is not scarce, nor are the Phisitians few, yet *Israell* is sicke. God doth conuince that by a question, which might be without question affirmed, but would not be (without question) graunted. The best insinuation or piercing assertion is *ex interrogando*, by way of question; not onely for explication, but for application of truth. God doth as it were appeale to mans conscience; and fetch euidence from the impartiall testimonie of his heart. That here, what is true in Gods reprehension, may appeare true in mans apprehension. The first word that euer God spake to man after his fall, was a question. *ADAM, ubi es? where art thou?* Hee continues the same (*formam loquendi, normam arguendi*) forme & methode of speech. *Who told thee that thou was naked? Hast thou eaten of the Tree, whereof? &c.* And to the woman, *What is this that thou hast done?* Before man fell to sinne, God fell not to questioning. All his speeches were to him, either commendatory or commandatory: *approbationis non exprobatonis verba*; words of approuall, not of exception. Hee createth, ordereth, blesteth man, and all things to him: but when man fell to sliding, God fell to chiding. Because man turned his heart to another obiect, God turned his voyce to another accent.

Gen. 3. 9.

Verse 11.

Verse 13.

Gods questions are not of the nature of mans, the effects and helps of dubitation: according to the saying *απειρα μητις ζιτησεως*: Doubting is the Mother of questioning. He that doubteth not, will not aske: no; Gods demaunds are not to satisfie himselfe, but vs: Illations vpon our actions. That from the proposition

position of our sinnes, and the assumption of his questions, we may conclude against our selues; as *David*, *I haue sinned*. Neither can we giue sollution to his interrogatories. *Who dares, who can answere God? hee is not as a man*, saith *Iob*, that *I should answere him*. The intent is then, to iustifie himselfe; to put into our conscience, a sense, a Science of our owne iniquities. God so apposed *Ionas*: *Doest thou well to be angry?* And againe; *Doest thou well to be angry for a Gourd?* Art thou discontent for so contemptible a thing, a poore vegetatiue creature; and doest thou grudge my mercie to so many rationall creatures, brethren of thine owne flesh? Gods question was a manifest conuiction, as strong as a thousand proofes. *Ionas* sees his face in this little Spring, as if he had stood by a full Riuer.

Christ, that had the best methode of teaching, and could make hearts of flint penetrable, moued his Disciples mindes, remoued his aduersaries doubts, frequently by questions. He starts *Peter*, that was (*numinis Dei, et nominis sui immemor*) forgetfull of his God, of himselfe, with a *quid, dormis? what, sleepest thou?* Hee rectified the mistaking iudgements of his Apostles, that turned his spirituall dehortation from the *Pharisas leauen*, to the litterall sense of forgotten bread; with a double demaund. *Obliti ne estis? &c.* *Doe ye not yet vnderstand, nor remember the five loaves of the five thousand? &c.* Could so miraculous a *Banket*, as quickly slip from your mindes, as it did from your mouthes? So hee informed their vnderstandings concerning himselfe, which so much concerned them to know; *Whom doe men say that I am?* All which implied not his owne ignorance, but impelled their knowledge. Hee knew all the former questions so well as the latter; whereof hee could no lesse be ignorant, then of himselfe. Onely hee spake in a ca-

Iob. 9. 2. 14.

Matth. 16. 9. 10

Ver. 13.

Luk. 20. 41.

Ver. 4.

Obscrv. 4.

teaching forme, as the Ministers question succours the Nouices initiall vnderstanding. His reproofes to his enemies were often cloathed in these interrogatorie roabes. *How say they that Christ is Davids Sonne? When David himselfe calleth him Lord? confuting that false opinion, that the Iewes had of their Messias, whose temporall Monarchie they onely gaped for. If hee was, onely to be the Sonne of David in the flesh, how doth he call him Lord, and equall him with the Father? A question, that did enforce a conclusion, himselfe desired, and a confusion of his enemies conceits. The like, ver. 4. He cramped their criticall and hypocriticall exceptions with a question. The baptisme of Iohn, was it from heauen, or of men? which confuted their arrogance, though they would haue salued it with ignorance, ver. 7. We cannot tell. This manner of discussing is not more vsuall with God, then effectuall. It conuerteth the Elect; it conuinceth the Reprobate. Wherefoeuer it is directed, it pierceth like a goad, & is a sharp stroke to the conscience: and howsoeuer the smart is neglected, it leaueth a print behind it.*

If wee take the words spoken in the *Person of God*, they manifest his complaint against *Israell*. When God complaines, sinne is grieuous. Wee neuer read God breaking forth into this compassionate forme of speech, but Iniquitie is growne proud of her height. She nestles among the Cedars, and Towers like *Babell*: when hee that can thunder it downe with fire, doth (as it were) raine showers of complaint for it. It argues no lesse goodnesse in the Father, then wickednesse in the Children, when hee doth plaine, that can plague; and breath out the ayre of pitie, before he send the storme of Iudgement. So you may see a long prouoked Father, that after many chidings lost to his deafe Sonne; after some gentle chastisements inflicted,

inflicted, and intended to his calling home; he findes his errors growing wilder, his affections madder, his heart more senselesse, his courses more sensuall; hee stands euen deploring his wretchednesse, that could not amend his wickednesse: and whiles Iustice and Mercie striue for the matter, as loath that his lenitie should wrong his Integritie, or yet that he should be as an executioner to him, whom he had begotten to be an executour to himselfe; hee breakes out into complaint. With no lesse pitie, nay, with farre greater mercie, doth God proceede to execute his Iudgements; vnwilling to strike home for his mercie; yet willing not to double his blow (but to lay it on sure at once) for our sinnes, and his owne Iustice. Or as some compassionate Iudge, that must censure (by the law of his Countrey) an *Hereticke*, strives first with arguments of reason to conuert him, that arguments of yron and Steele may not be vsed against him: and finding his refractarie disposition, culpable of his owne doome, by wilfully not being capable of good counsell, proceeds not without plaints and teares to his sentence: So doth the most iust God of Heauen, with the most vniust Sonnes of men; pleading by reasons of gentle and gracious forbearance, and offering the sweet conditions of happy peace, and (as it were) wailling our refusall, before hee shoote his *arrows* and *consume vs*, or *make his sword drunke with our bloods*.

God hath Armies of Starres in the skie, Meteors in the ayre, beasts on the earth, yea of Angels in Heauen; greater Hoasts and leise: and whither he sends a great Armie of his little ones, or a little of his great ones, he can easily and quickly dispatch vs: Loe, he staves till he hath spoken with vs; and that rather by postulation, then expostulation. He is not contume-

Heb. 4. 15.

Cant. 6. 12.

Luk. 19. 42.

Matth. 23. 37.

lions against vs, that haue been contumacious against him. If his words can worke vs to his will, hee will spare his blowes. Hee hath as little delight in smiting, as we in suffering: nay, he suffers with vs, condoling our estate, as if it were (which cannot be) his owne. *For wee haue not an high Priest, which cannot be touched with the feeling of our infirmities.* Hee feels the griefes of his Church: the head akes, when the members suffer. Persecutors strike *Christ* through Christians sides. *Saul* strikes at *Damascus*, *Christ Iesus* suffers in Heauen. Mediatly he is smitten, whiles the blowes immediately light on vs. He could not *in the dayes of his flesh*, forbear bitter teares at *Ieruselems* present sinne and future iudgement. How grieuous is our iniquitie, how gracious his longanimity? He that weeps for our auersion passionately, desires our conuerſion vnfainedly. How pathetically he *perswadeth* his *Churches* reformation? *Returne, returne, oh Shulamite, returne, returne:* How lamentingly deplores he *Ieruselems* deualtation? *If thou hadst knowne, at least in this thy day, the things that belong to thy peace.* Let vs not thinke him like either of those Mimicks, the Player, or the Hypocrite, (who truly act the part one of another, but hardly either of an honest man) that can command teares in sport. When *Christ* laments the state either of our sinnes or our selues, hee shewes that one is at the height of rising, the other neere casting downe. *Christs* double sigh ouer *Ierusalem*, is (as I may say) fetched and deriued from those double woes of her: the vnmeasurable sinne, *that killest the Prophets*: the vnauoydable Iudgement, *thy house is left vnto thee desolate.* *Ingentia beneficia, ingentia peccata, ingentes poene.* Great benefits abused occasion great sinnes, and great sinnes are the fore-runners of great plagues. So that *Sinne* is an ill coniunction copulatiue, that vnites two

as contrarie natures, as nature it selfe euer produced, great mercie and great miserie. God is pleased in giuing the former, but he sighes at the latter. *Gaudet in misericordia sua, dolet in miseria nostra.* He reioyceth in his owne goodnesse, hee greeueth at our wretchednesse.

Horrid and to be trembled at are the sinnes, that bring heauinesse into the Courts of happinesse; and send grieuance to the very thresholds of ioy. That whereas *Angels* and *Cherubins*, the cœlestiall Choristers, make musicke before the Throne of God, for the *conuersion of one sinner*: (of one? what would they doe at the effectuall successe of such a Sermon, as *Peter* preached.) They doe (if I may speake) grieue and mourne at the auersion of our soules, (so hopefull and likely to be brought to Heauen) and at the aspiration of our climbing sinnes.

Luk. 15. 10.

But it may be questioned, how God can be said to *grieue, to complain, to be sorrowfull* for vs. True it is, that there is no passion in God. Hee that sits in Heauen, hath all pleasure and content in himselfe. What is here spoken, is for our sakes spoken. He dwelleth in such brightnesse of glory, as neuer mortall foot could approach vnto: the light of his face is to vs on earth insufferable: the knowledge of the inuisible things in the Deitie vnpossible. Therefore to giue some ayme and coniecture to vs, what hee is, hee appeares (as it were) transfigured into the likenesse of our nature, and in our owne familiar termes speaketh to our shallow vnderstandings. *Hominem alloquens humano more loquitur.* As an old man speaking to a Childe, frames his voyce in a childish phrase. Before a great vessell that is full, can powre liquour from it selfe into a little empty Pot, that stands vnder it, it must stoope and decline it selfe. Thus he descends to our capacities; and
that

that man may know him in some measure, hee will be knowne as man. Sometimes by bodily members, Eyes, Eares, Hands, Feet. Sometimes by spirituall affections, Anger, Sorrow, Iealousie, Repentance. By which he signifies, not what hee is indeed, but what is needfull for vs to know of him. For being well acquainted with the vse, office, and effect of these naturall things in our selues, wee may the better guesse at the knowledge of that God, to whom wee heare them ascribed by translation. All which hee hath *per figuram, non naturam*. Angers effect in vs is reuenge. Nothing pleaseth a furious mans nature, but wreaking himselfe on his prouoker. The passion is Anger, the effect Reuenge. Whiles God giues the second, wee ascribe to him the first; and call that in him *Wrath*, which properly is his striking *Justice*.

Complaints are the witnes of a griued soule: both are sufferings. God is here said to complaine. Why? he is griued at our sinnes. Can he be griued indeed? No nor need he complaine; that hath such power to right himselfe. Yet hee is often said to be griued; *Griue not the Spirit of God, by whom you are sealed up to the day of Redemption*: And here to complaine. To speake properly, God cannot complaine because he cannot be griued: He cannot be griued, because he cannot suffer. Every blow of ours, though we were as strong and high as the sonnes of *Anak* lights short of him. If some could haue reached him, it had gone ill with him long ere this. All is spoken *per ωθεσων τον εαυ*. He is *sine ira irascens, sine poenitentia penitens, sine dolore dolens*: angry without anger, griuing without sorrow. These passions are ascribed to him, *quoad effectum, non quoad affectum*: They are *perfections* in him, what are *affections* in vs. The complaint that once God made against a whole world, as hee doth here against *Israel*, is expres-

Ephes. 4. 30.

expressed in more patent and significant termes. *It repented the Lord that hee had made man on the earth, and it grieved him at his heart.* God so complaines against mans sinne, that hee is sorry that hee made him. This, saith *Augustine, non est perturbatio, sed iudicium, quo irrogatur pœna*: It is no disturbance in God, but onely his Iudgement, whereby hee inflicteth punishment. And further, *Pœnitudo Dei est mutandorum immutabilis ratio*: Gods repentance is his vnchangeable disposition, in things of a changeable condition. It is *mutatio rei, non Dei*: the change of the thing, not of God. *Cum ij quos curat mutantur, mutat ipse res, prout ijs expedit, quos curat*: Hee willeth an expedient alteration of things, according to the alteration of them for whom hee prouides. So God is said to repent that hee made Saul King, or that hee threatned euill to Niniueh. In all which hee changed (*non affectum, sed effectum*) the externall worke, not his internall counsell. For as the Schoole speakes, *immutabiliter ignoscit*, he vnchangeably pardons whom hee meãnes to saue, though they feele it not till conuersion: so *immutabiliter non ignoscit*, hee vnchangeably retaines their sinnes in his Iudgement-booke, which amend not, as *Saul*.

The nature of Repentance is Sorrow: the effect of repentance is the abrogation of something determined, or vndoing (if it be possible) of some thing done. Repentance is not in God, in regard of the originall nature of it; he cannot sorrow: but is in respect of the euentuall fruit; when hee destroyes that world of people, hee had made. Not that his heart was grieved, but his hands: his iustice and power vndid it. *Aliud est mutare voluntatem, aliud velle mutationem*: It is one thing to change the will, another thing to will a change. There may be a change in the matter and substance willed, though not in the

Gen. 6. 6.

De ciuit. Dei.
lib. 15. cap. 25.

Iust. Mar.

a b r d
 f g h i k
 l m n o

Pfal. 135.6.

will that disposeth it. Our will desires in the Summer a lighter and cooler garment, in Winter a thicker and warmer: yet is not our will changed, whereby wee decree in our selues this change according to the season. Thus (*Quicquid superi voluere, peractum*) Whatsoever God would, that did he in heauen and earth, in the sea and all deepe places. God is. (*immutabilis natura, voluntatis, consily.*) Vnchangeable in his nature, will, and decrees. Onely these are, *verba nostra paruitati accommodata*, words fitted to our weake capacities.

Chrys.

Well; in the meane time they are grieuous sinnes, that make our gracious God thus seemingly passionate. There is great cause sure, if so patient and forbearing a God, be angry, sorrie, penitent, greued, that he hath made such rebellious creatures. It is long before his wrath be incensed; but if it be thoroughly kindled, all the Riuers in the *South* are not able to quench it. Daily man sinnes, and yet God repents not, that he made him. Woeto that man, for whose creation God is sorrie. Woe to *Ierusalem*, when *Christ* shall so complaine against her. Stay the Bells, ye Sonnes of wickednesse, that ring so lowd peales of tumultuous blasphemies in the cares of God? Turne againe, ye wheeling Planets, that moue onely as the sphere of this world turnes your affections; and despise the directed and direct motion of Gods Starres. Recall your selues, ye lost wretches, and stray not too farre from your Fathers house, that your seekers come againe with a *non est inuentus*: least God complains against you, as heere against *Israell*; or with as passionate a voyce, as once against the world; *It repents mee that I made them.*

Obseru.5.

If wee take the words spoken in the person of the *Prophet*, let vs obserue, that hee is no good Preacher, that complains not in these sinfull dayes. *Esay* had not

Esa. 49.

not more cause for *Israell*, then we for *England*, to cry, *Wee haue laboured in vaine*, and spent our strength for nothing. For if we equall *Israell* in Gods blessings, wee transcend them in our sinnes. The bloud-red Sea of warre and slaughter, wherein other Nations are drowned, as were the *Egiptians*, is become dry to our feete of peace. The *Bread* of Heauen, that true *Manna*, satisfies our hunger, and our thirst is quenched with the *waters of life*. The better Law of the Gospell is giuen vs; and our sauing health is not like a curious piece of Arras folded vp, but spread to our beleeuing eyes, without any shadow cast ouer the beautie of it. We haue a better high *Priest*, to make *intercession* for vs in heauen, for whom he hath once sacrificed and satisfied on earth: (*actu semel, virtute semper*: with one act, with euerlasting vertue.) We want nothing, that heauen can helpe vs to, but that which wee voluntarily will want, and without which wee had better haue wanted all the rest, *thankesfulnesse*. and *obedience*. We returne God not one for a thousand, not a dramme of seruice for so many talents of goodnesse. We giue God the worst of all things, that hath giuen vs the best of all things. Wee cull out the least sheafe for his Tyth; the sleepest houre for his prayers: the chippings of our wealth for his poore: a corner of the heart for his Arke, when *Dagon* sits vppermost in our Temple. He hath bowels of braſse and an heart of yron, that cannot mourne at this our requitall. We giue God measure for measure, but not manner for manner. For his blessings *heaven*, and *shaken*, and *thrust together*, iniquities *pressed downe* and yet *running ouer*. Like Hogges we slauer his pearles, *turne his graces into wantonneſſe*, and turne againe to rend in pieces the bringers.

Who versing in his minde this thought, can keepe

Quis talia fando, temperet à Lachrimis ? &c.

Ier. 9. 1.

his cheekes dry? *Oh that my head were waters, and mine eyes a fountaine of teares, that I might weepe night and day, &c.* No maruell, if *animus meminisse horret*. The good soule tremble to thinke it: especially when all this wickednesse ariseth (not from *Sodome*, and *Sidon*, and *Edom*, but (from the midst of) the *daughter of Sion*. *Hinc ille Lachrimæ*. Hee that can see this and not sigh, is not a witnessse, but an agent; and sinne hath obstructed his lungs, he cannot sorrow. Forbear then, you captious sonnes of *Belial*, to complaine against vs, for complaining against you. Whiles this *Hydra* of Iniquitie puts forth her still-growing-heads, and the sword of reproofe cannot cut them off, what should we doe but mourne? *Quid enim nisi threna supersunt?* Whither can wee turne our eyes, but wee behold and lament at once; some rousing with lewdnesse, some raving with madnesse, others reeling with ebrietie, and yet others railing with blasphemie. If we be not sad, wee must be guilty. Condemne not our passions, but your owne rebellions, that excite them. The zeale of our God, whom wee *serue in our spirits*, makes vs with *Moses* to forget our selues. *Wee also are men of like passion with you*. It is the common plea of vs all: If you aske vs, why we shew our selues thus weake and naked, we returne with *Paul*: *Why doe you these things?* Our God hath charged vs, not to see the funerals of your soules, without sighes and teares. *Thus saith the Lord: Smite with thy hand, and stampe with thy foote, and say, Alas, for all the euill abominations of the house of Israell: for they shall fall by the sword, by the famine, and by the pestilence.*

Acts. 14. 15.

Ezek. 6. 11.

Shall all complaine of lost labours, and we brooke the greatest losse with silence? Merchants waile the shipwracke of their goods, and complaine of Pyrates. Shepherds of their deuoured Flockes by sauage Wolues.

Wolues. Husbandmen of the tyred earth, that quites their hope with weedes. And shall Ministers see and not forrow the greatest ruine (the losse of the world were lesse) of mens soules. They that haue written, to the life, the downfall of famous Cities, either vastate by the immediate hand of God, as *Sodome*; or mediately by man, as *Ierusalem*: as if they had written with teares in stead of Inke, haue pathetically lamented the ruines. *Aeneas Syluius* reporting the fall of *Constantinople*, historicises at once her passion, his owne compassion for it. The murthering of Children before the Parents faces, the slaughtering of Nobles like beasts, the Priests torne in pieces, the Religious flea'd, the holy Virgins and sober Matrones first rauished and then massacred; and euen the Reliques of the Souldiours spoile, giuen to the mercilesse fire. *Oh miseram urbis faciem!* Oh wretched shew of a miserable Citie! Consider *Ierusalem*, the Citie of God, the *Queene of the Proninces*, tell her *Turrets*, and marke well her *Bulwarkes*, carrie in your minde the *Idea* of her glories: and then, on a sodaine, behold her *Temple* and houses burning, the smoke of the fire wauing in the ayre, and hiding the light of the Sunne, the flames springing vp to Heauen, as if they would ascend as high as their sinnes had erst done; her Old, Young, Matrons, Virgins, Mothers, Infants, Princes, and Priests, Prophets and Nazarites, famished, fettered, scattered, consumed: if euer you read or heare it without commiseration, your hearts are harder then the Romanes that destroyed it. The ruine of great things wring out our pitie; and it is onely a *Nero*, that can sit and sing whiles *Rome* burnes. But what are a world of Cities, nay the whole world it selfe burning, as it must one day, to the losse of mens soules, the rarest pieces, of Gods fabricke on earth? to see them manacled

with the chaines of Iniquitie, and led vp and downe by the Deuill, as *Baiazeth* by that cruell *Scythian*, stabbed and massacred, lost and ruined by rebellious obstinacies and impenitencies; bleeding to death like *Babell*, and will not be cured, till past cure they weepe like *Rahell*, and will not be comforted: to see this and not pitie it, is impossible for any but a *Faulx*, but a Deuill.

Use.

1. To make some further vse hereof to our selues, Let vs auoyd sinne, as much as we may. And, though we cannot stay our selues from going in, let vs stay our selues from going on: least our God complaine against vs. If we make him sorrowfull for a time, hee can make vs sorrowfull for euer. If wee anger him, hee can anger all the veines of our hearts. If in stead of seruing GOD by our obedience, wee make him ^a *serue with our sinnes*, hee will make vs serue with his plagues. If we driue God to call a *Conuocation of heauen and earth*: ^b *Heare oh heauen, harken oh earth: I haue nourished children, and they haue rebelled against me*: If he call on the ^c *mountaines to heare his controuersie*, he will make vs ^d *call on the mountaines* to helpe and hide our miserie. *And they said to the mountaines and rockes, Fall on vs, &c.* If we put God to his *querelam*, ^e *controuersie*, and make him a Plaintiffe, to enter his sute against vs; he will put vs to a complaint indeede. ^f *Therefore shall the land mourne, and euery one that dwelleth therein, shall languish.* He will force vs to repent the time and deeds, that euer made him to ^g *repent*, that *hee made vs*. Hee will strike vs with such a blow, that there needeth no doubling of it. ^h *He will make an vtter end; destruction shall not rise vp the second time.* As *Abisbai* would haue stricken *Saul* ⁱ, at once, and *I will not smite him the second time.*

We cannot so wrong God, that hee is deprived of power

^a Esa. 43. 24^b Esa 1. 2.^c Mic 6. 2.^d Reu. 6. 16.^e Hof. 4. 1.^f Ver. 3.^g Gen. 6. 7.^h Nahum 1. 9.ⁱ 1 Sam. 26. 8.

power to right himselfe. His first complaint is (as I may say) in teares; his second in blood. I haue read of *Tamberlaine*, that the first day of his siege was honoured with his white Colours, the second with fatall red, but the third with finall blacke. God is not so quicke & speedy in punishment; nor come his iudgements with such precipitation. *Ninneh* after so manie forties of yeeres, shall haue yet forty dayes. Hee that at last came, with his Fanne in his hand, and fanned but eight graines of good corne, out of a whole Barne-full of Chaffe, a whole world of people; gaue them the space of one hundred and twentie yeeres repentance. If *Ierusalem* will not heare *Christs* words, they shall feele his wounds. They that are deafe to his voyce, shall not be insensible to his hands. He that may not be heard, will be felt.

2. If God complaines against sinne, let vs not make our selues merry with it. The madde humours, idle speeches, outrageous oathes of drunken Achiefts, are but ill mirth for a Christian spirit. Wickednesse in others abroad, should not be our Tabret to play vpon at home. It is a wretched thing to laugh at that, which feasts *Satan* with mirth, laughing both at our sinnes, and at vs for our sinnes. Rather lament. *Make little weeping for the dead, for he is at rest: but the life of the foole is worse then death.* Weepe for that. When *Israell* now in *Moses* absence had turned beast, and *Calued* an Idolatrous Image; *Moses* did not dance after their Pipe, and laugh at their superstitious merriment with Tabrets and Harpes; but mourned to the Lord for them, and pleaded as hard for their sparing, as hee would haue done for himselfe; nay more, *Spare thy owne people, though thou race my name out of the Booke of Life.* They are onely marked for Gods, with his owne priuy Seale, that mourned for the abominations of *Israell*:
and

Use.

Eccles. 22. 11.

Ezck. 9.

and their mournings were earnest, as the waylings of *Hadadrimmon* in the valley of *Megiddo*.

Where are you, ye *Sonnes of the Highest*, ye Magistrates, put in power not onely to lament our sinnes, but to take away the cause of our lamenting; cease to beake your selues, like *Iehoiakim*, before the fire of ease and rest: rend your cloathes with *Iosiah*, and wrap your selues in sackcloath, like *Ninusch's* King, as a corps laid out for buriall. Doenot, *Felix*-like, grope for a bribe at criminall offences: sell not your conniuece (and withall your conscience) where you should giue your punishment. Let not gold weigh heauier then *Naboths* wrongs in the scoles of Iustice. *Weepe ye Ministers*, betweene the *Porch* and the *Altar*. Lament your owne sinnes, ye Inhabitants of the world. *England*, be not behinde other Nations in mourning, that art not short of them in offending. Religion is made but Pollicies stirrop, to get vp and ride on the backe of pleasure. *Nimrod* and *Achtophell* lay their heads and hands together; and whiles the one forrageth the Parke of the *Church*, the other pleads it from his Booke, with a *Statutum est*. The *Gibeontes* are suffred in our *Campe*, though we neuer clap'd them the hand of couenant; and are not set to draw *water* and *choppe wood*, doe vs any seruice, except to cut our throates. The Receate (I had almost said the Deceate) of *Custom* stands open, making the Lawes tolleration a warrant: that many now sell their Lands, and liue on the vse of their Monyes? which none would doe, if *Vfurie* was not an easier, securer and more gainefull Trade.

How should this makes vs mourne like *Doues*, and groane like *Turtles*? The wilde *Swallowes*, our vnbridled *Youngsters* sing in the warme *Chimneyes*: the lustfull *Sparrowes*, noctiuagant *Adulterers*, sit
cherping

cherping about our houses: the filching Iayes, secret theeves, rob our Orchards: the Kite and the Cormorant, deuoure and hoord our fruits: and shall not among all these, *the voyce of the Turtle be heard in our Land*, mourning for these sinfull rapines? Haue *whoredome and wine* so taken away our hearts, and hidden them in a maze of vanities, that repentance cannot finde them out? Can these enormities passe without our teares? Good men haue not spent all their time at home, in mourning for their owne finnes; sometimes they haue iudged it their worke to lament, what was others worke to doe. That Kingly Prophet, that wept so ^a plentifully for his owne offences, had yet ^b floods of teares left, to bewaile his peoples. *Jeremy* did not onely ^c weepe in secret, for *Israels pride*, but wrote a whole Booke of *Lamentations*: and was not lesse exact in his methode of mourning, then others haue beene in their Songs of ioy. It was Gods behest to *Ezekiell*, ^d *Sigh thou Sonne of man with the breaking of thy loynes; and with buternesse sigh before their eyes.* Hee mourned not alone at *Israels woe*. She had a solemne Funerall, and euery Prophet sighed for her. ^e *Looke away from me*, saith *Esay*; *I will weepe bitterly, labour not to comfort me; because of the spoiling of the daughter of my people:* ^f *I am payned at my very heart*, saith *Jeremie*, *because thou hast heard, oh my soule, the sound of the Trumpet, the Alarme of warre.* Our finnes are more, why should our sorrowes be lesse?

Who sees not, and sayes not, that ^g *the dayes are ouill!* There is one laying secret Mynes to blow vp another, that himselfe may succcede: there is another buying vncertaine hopes with ready money: there is another rising hardly to eminence of place, and menaging it as madly. There goes a fourth porring on the ground, as if hee had lost his soule in a

Hos. 4. 11.

^a Psa. 6. 6.

^b Psa. 119. 136

^c Ier. 13. 17.

^d Ezek. 21. 6.

^e Esa. 22. 4.

^f Ier. 4. 19.

^g Ephes. 5. 16.

Muck-heape, and must scrape for it: yet I thinke, he would hardly take so much paines for his soule, as he doth for his gold, were it there to be found and saued. He that comes to this Market of Vanitie, but as a looker on, cannot lacke trouble. Euery euill we see, doth either vex vs, or infect vs. The sight and ineuitable societie of euils, is not more a pleasure to the *Sodomites*, then a vexation to the righteous soule of *Lot*. One breakes iests vpon Heauen, and makes himselfe merrie with God. Another knowes no more *Scripture*, then he applies to the Theater; and doth as readily and desperately play with Gods word, as with the *Poets*. You cannot walke the street; but you shall meete with a quarrelling Dogge, or a drunken Hogge, or a blaspheming Deuill. One speakes villanie, another sweares it, a third defends it, and all the rest laugh at it. That wee may take cresset-light, and search with *Jeremie*, the streetes and broad places of our Country, and not finde a man, or at least not a man of truth! Who can say, it can be worse? Cease complaints, and fall to amendment. Ye Deputies of *Moses*, and *Sonnes of Leui*, sharpen both your swords. Consecrate and courage your hands and voyces to the vastation of *Ierichowalls*. Be not vnmercifull to your Countrey, whiles you are ouer-mercifull to offenders. An easie cost repaires the beginning ruines of a house: when it is once dropt downe, with danger about our eares, it is hardly reedified. Seasonable castigation may worke reasonable reforming. The rents and breaches of our *Syon* are manifold, and manifest. Repaire them by the word of Mercie, and sword of Iustice. If *Ierusalem* roofo be cast downe, as low as her pauement, who shall build her vp? It is yet time, (and not more then) enough. If you cannot turne the violent streame of our wickednesse, yet swimme against it your selues;

and

and prouoke others; by your precepts, by your patternes. The successe to God.

3. The all-wise GOD complains. Hee doth no more, what could he doe lesse? He doth not bitterly inueigh, but passionately mourne for vs. He speaks not with gall, but as it were with teares. There is sweet mercie euen in his chidings. Hee teacheth vs a happy composure of our reprehensions. Wee are of too violent a spirit, if at least *we know what spirit wee are of*, when nothing can content vs, but fire from Heauen. Hee that holds the fires of Heauen in his commanding hand, and can powre them in floods on rebellious *Sodome*, holds backe his arme, and doth but gently loosen his voyce to *his people*. I know, there is a time, when the *still voyce*, that came to *Elias*, or the whisperings of that *voyce behinde*, *this is the way, walke in it*, can doe little good: and then God is content wee should deriue from his *Throne, Thundrings and Lightnings*, and lowder sounds. The Hammer of the Law must *est-soones breake* the stonie heart of rebellion: and often the sweet *Balme* of the Gospell must supple the broken conscience. Let vs not transpouse or inuert the methode and direction of our Office; killing the dying with the *killing letter*, and preaching *Iudgement without mercie*, least we reape Iudgement without mercie to our selues. Some mens harts are like Nettles; if you touch them (but) gently, they will sting: but rough-handling is without preiudice: whiles others are like Bryers, that wound the hard grasping-hand of reproofe, but yeeld willingly to them, that softly touch them with exhortation. One must be washed with gentle Bathes, whiles another must haue his vlcers cut with Launcers. Onely doe all, *medentis animo, non sauentis*, not with an Oblique and smilster purpose, but with a direct intention to

Use.

Esa. 30. 21.

Reu. 4. 5.

faue. An odious, tedious, endlesse inculcation of things, doth often tire those with whom a soft and short reproofe would finde good impression. Such, whiles they would in intent edifie, doe in euent tedi-
 fic. Indeede there is no true zeale, without some spice of anger: onely *subsit iracundia, non proficit*; giue thy anger due place, that it may follow as a seruant, not goe before as a Master.

Greg.

It is obiected, that the thoughts of God are peace. He that is couered with Thunder, and cloathed with Lightning, speakes, and the Earth trembles, *toucheth the Mountaines, and they smoke* for it; sharpens not his tongue like a Rasor, but speakes by mournfull complaint. What then meane our Preachers, to list vp their voyces as Trumpets, and to speake in the tune of Thunder against vs? We cannot weare a garment in the fashion, nor take vse for our Money, nor drinke with a good fellow, nor strengthen our words with the credite of an Oath; but bitter inuectiues must be shot, like Porcupines Quils, at these slight scapes. I answere, God knowes when to chide, and when to mourne; when to say, *Get thee behinde me Satan*, as to Peter, and when coolly to taxe *Ionas*, *doest thou well to be angry*? But he that here mournes for *Israell* degenerate, doth at another time protest against *Israell* Apostate; and *swears*, *they shall neuer enter into his rest*. We would faine doe so to, I meane, speake nothing but *grace and peace to you*: but if euer we be Thornes, it is because we liue amongst Bryers: if we list vp our voyces, it is because your hearts are so sleepy, that you would not else heare vs.

Psal. 18.

Matth. 16. 23.
 Ion. 4. 4.

Psal. 95.

4. God did thus complaine against *Israell*: where are his complaints, you will say, against vs? Sure, our sinnes are not growne to so proud a height, as to threaten Heauen; and prouoke GOD to quarell. Oh ill-grounded

grounded flatterie of our selues : an imagination that addes to the measure of our sinnes. Whiles wee conceiue our wickednesse lesse, euen this conceit makes it somewhat more. *If wee say, that wee haue no sinne, there is no truth in vs.* Nothing makes our guilt more palpable, then the pleading our selues not culpable. Euey droppe of this presumptuous *Holy-water*, sprinckled on vs, brings new aspersions of filthinesse. It is nothing else, but to vvash our spottes in mudde. Yet speake freely. Doth not God complaine? Examine. 1. The words of his mouth. 2. The works of his hand.

1 Ioh. 1.8.

1. The voyce of his Ministers is his voyce. *Hee that heareth you, heareth me.* Doe not the *Ieremies* of these dayes inourne like *Turtles*, as vvell as sing like *Larkes*? Doe they not mingle with the tunes of Ioy, the tones of Sorrow? When did they reioyce euer vvithout *trembling*? Or leade you so currantly to daunce in Gods Sun-shine, that they forgot to speake of his Thunder? *It is good to be merrie and wise.* What *Sermon* euer so flattered you with the faire weather of Gods mercies, that it told you not with all, when the winde and the Sunne meetes there would be raine; when Gods Sun-like Iustice, and our raging and boysterous iniquities shall come in opposition, the storme of Iudgement will ensue. Nay, haue not your iniquities made the Pulpit (the Gospels mercy-feat) a Tribunall of Iudgement?

Psal. 2. 11.

2. Will not these mournings, menaces, querulations, stirre your hearts; because they are deriued from GOD, through vs (his Organ-pipes) as if they had lost their vigour by the vvay? Then open your eyes, you that haue dea'd your eares, and see him actually complayning against vs. Obserue at least, if not the thunders of his voyce, yet the vvonders

of his hand. I could easily loose my selfe in this Common-place of Iudgements: I will therefore limit my speech to narrow bounds; and onely call that to our memories, the print whereof stickes in our sides: God hauing taught Nature, euen by her good to hurt, (as some wash gold to depraue the weight of it) euen to drayne away our fruits by floods. But alas, we say of these strokes, as the Philosopher in one sense, and *Solomons Drunkard* in another, *non memini me percussum*, wee remember not that wee were stricken: or as the Prophet, of the *Iewes*. *Thou hast smitten them, but they haue not grieved: thou hast consumed them, but they haue refused to receiue correction*: euen whiles their wounds were yet raw, and their ruines not made vp. Many are like the Stoickes in *Equuleo*; though the punishment lye on their flesh, it shall not come nere their heart. God would schoole our heauie-spirited and coldly deuoted worldlings, that *sacrifice to their Nets*, attribute all their thriuing to their owne industry: and neuer enter that thought on the point of their hearts, how they are beholding to God. Here, alas, we finde, that wee are beholding to *the Corne* and other fruites of the earth; they to the *ground*, the *ground* to the influences of *Heauen*, all to *God*.

When man hath done all in plowing, tilling, sowing; if either the cloudes of Heauen denie their raine, or giue too much, how soone is all lost? The *Husbandman*, that was wont to waite for the early and latter *showres*, now casts vp trembling eyes to the cloudes for a *ne noccant*. For, your Barnes full of weedes, rather then graine, testifie, that this blow did not onely spoile the glory and benefit of your Meadowes, but euen by rebound your *Corne-fields* also. Be not *Athiefts*, looke higher then the cloudes: It was no lesse, then the angry hand of God. Thus can God

euery

Ier. 5. 3.

Haba. 1. 16.

Hos. 2. 21.

Iam. 5. 7.

This wet Summer. *Ann.* 1613.

every way punish vs. It was for a time the speech of all tongues, amazement of all eyes, wonder of all hearts, to see the showres of wrath so fast powring on vs; as if the course of nature were inuerted, our Summer comming out in the robes of Winter. But as a Father writes of such a yeere: *Our deuotions begun and ended with the showre.*

Nocte pluit tota, redempt spectacula mane.

It raines, and wee lament. But the Sunne did not sooner breake out through the cloudes, then wee broke out into our former licentiousnes. We were humbled, but not humble: dressed of God, not cured. Though God with-hold plentie, wee with-hold not gluttony. Pride leaues off none of her vanities. Vsfury bates not a crosse of his Interest. The Rioter is still as drunken with Wine, as the earth was with Water. And the Couetous had still rather *eate up the poore as bread*, then they should eate of his bread: keeping his barnes full, though their mawes be emptie: as if hee would not let the vermine fast, though the poore starue. No meruaile, if heauen it selfe turnes into languishment for these impieties.

*Dic, rogo, cur toties descendit ab æthere nimbus,
Grandoq; de cælis sic sine fine cadit?
Mortales quoniam nolunt sua crimina flere,
Cælum pro nobis soluitur in lachrymas.*

What meane those aery spowtes and spungy clouds
To spill themselues on earth with frequent floods?
Because man swelling finnes and dry eyes beares,
They weepe for vs, & raine down showres of teares.

God hath done, for his part, enough for *Israell*. He hath stored their Vials with *Balme*, their Cities with
Phi-

Chris.

Virg.

Handwritten notes in the right margin, including a large initial 'B' and other illegible script.

Handwritten notes in the right margin, including the phrase 'As it may be seen by the' and other illegible script.

Obserru. 6.

At more shall know by 1685

Hof. 13. 9.

Esa. 5. 4. and
Math. 21. 33.

Hof. 6. 4.

Physicians. It was then their owne fault, that their health was not recovered. *Oh Israell, thou hast destroyed thy selfe, but in mee is thine helpe.* Let euen the inhabitants of *Ierusalem* and *Iudah* themselues be vmpires, *And what could I haue done more to my Vineyard, that I haue not done in it?* God is not sparing in the commemoration of his mercies to vs: as knowing, that of all the faculties of the *Soule*, the memory first waxeth old; and of all obiects of the memory, a benefit is sooneft forgotten. Wee write mans iniuries to vs in Marble, but Gods mercies in dust or waters. Wee had neede of remembrances. God hath done so much for vs, that he may say to vs, as once to *Ephraim*, *Oh Ephraim, what shall I doe (more) vnto thee?* What could *Israell* want, which God supplied not? If they want a guide, God goes before them in fire. If they lacke *Bread*, *Flesh*, or *Drinke*, Mercy and Miracle shall concur to satisfie them. Heauen shall giue them *Bread*, the *Wind Quails*, the *Rocke Waters*. Doth the *Wildernesse* deny them new clothes? their old shall not waxe old on their backs. A Law from heauen shall direct their Consciences; and Gods Oracles from betweene the *Cherubins* shall resolue their doubts. If they be too weake for their Enimies, Fire from heauen, vapours from the cloudes, Frogges and Catterpillers, Sunne, Aire, Waters, shall take their parts. Nay, God himselfe shall fight for them. What could God doe more for their reseruing, for their preferuing?

If I should set the mercies of our land to runne along with *Israells*, wee should gaine cope of them, and out-runne them. And though in Gods actuall and outward mercies they might outstrip vs; yet in his spirituall and sauing health they come short of vs. They had the shadow, we the substance: they candle-light, we noone-day: they the breakefast of the Law, fit for the

the morning of the world; we the dinner of the Gospel, fit for the high-noon thereof. They had a glimpse of the Sunne, we haue him in the full strength: they saw *per fenestram*, wee *sine medio*. They had the Paschall-Lambe, to expiate sinnes ceremonially; wee the *Lambe of God* to satisfie for vs really. Not a typical sacrifice for the sinnes of the Iewes onely; but an euangelicall, *taking away the sinnes of the world*. For this is that secret oppolition, which *that voyce of a Cryer* intimates. Now what could God doe more for vs? *Israell* is stung with fiery Serpents; behold the erection of a (strangely medicinall) *Serpent* of brasse. So, (besides the spirituall application of it) the plague hath stricken vs, that haue stricken God by our sinnes; his mercy hath healed vs. Rumours of Warre hath hummed in our eares the murmures of terrour; behold he could not set his bloody foote in our coasts. The rod of Famine hath beene shaken ouer vs; wee haue not smarted with the deadly lashes of it. Euen that wee haue not beene thus miserable, God hath done much for vs.

Looke round about you, and whiles you quake at the plagues so naturall to our neighbours, blesse your owne safetie, and our God for it. Behold the Confinnes of Christendome, *Hungarie* and *Bohemia*, infested and wasted with the Turkes. *Italy* groning vnder the flauerie of *Antichrist*, which infects the soule, worse then the Turke infects the body. Behold the pride of *Spaine*, curbed with a bloody Inquisition. *France*, a faire and flourishing Kingdome, made wretched by her Ciuill vnciuill warres. *Germany* knew not of long time, what Peace meant: neither is their warre ended, but suspended. *Ireland* hath felt the perpetuall plague of her Rebellions. And *Scotland* hath not wanted her fatall disasters. Onely *England* hath line; like *Godcons*

Ioh. 1. 29.

Est tacita anti-
thesis in hoc verbo

ἡ ἁγορεύουσα.

The world.

Ioh. 1. 29.

Pfal. 83. 13.

fleece, dry and secure; when the raine of Iudgements haue wetted the whole earth. When God hath tossed the Nations, and made them like a wheele, and as the stubble before the winde, onely England hath stooode like Mount Syon, with vnmoued firmenesse. Time was, she petitioned to Rome: now she neither feares her Bulls, nor desires her Bulwarkes. The destitute Brittaines thus mourned to their conquering Romanes. *Etio ter Consul gemitus Britannorum. Repellunt nos Barbari ad mare: Repellit nos mare ad Barbaros. Hinc oriuntur duo funerum genera; quia aut ingulamur aut submergimur.* To the Romane Consull the Brittaines send groaning, in stead of greeting. The Barbarous driue vs vpon the Sea. The Sea beates vs backe vpon the Barbarous. Hence we are endangered to a double kinde of death: either to be drowned, or to haue our throates cut. The Barbarous are now vnfeared enemies; and the Sea is rather our Fort, then our Sepulcher. A peacefull Prince leads vs, and the Prince of peace leads him. And besides our peace, wee are so happy for Balme and Physitians; that if I should sing of the blessings of God to vs, this should still be the burden of my Song: *What could the Lord doe more for vs?*

Obseru. 7.

There is Balme at Gilead, there are Physitians there: Will there be euer so? Is there not a time to loose, as well as to get? If whiles the Sanctuarie is full of this holy Balme, Gods word; if whiles there is plenty of Physitians, and in them plenty of skill, the health of Israell is not restored: how dangerous will her sicknesse be in the priuation of both these restoratiues? They that grow not rich in peace, what will they doe in warre? Hee that cannot liue well in Summer, will hardly scape staruing in Winter. Israell, that once had her Cities sowne with Prophets, could after say, Wee see not our signes, there is not one Prophet among vs. They that

that whilome loathed *Manna*, would haue beene glad, if after many a weary mile, they could haue tasted the crummes of it. He, whose prodigallity scorned the *bread in his Fathers house*, would afterwards haue thought himselfe refreshed vwith *the huskes of Swine*.

The Sunne doth not euer shine; there is a time of setting. No day of iollitie is without his euening of conclusion, if no cloud of disturbance preuent it, with an ouer-casting. First, God complaines, men sing, daunce, are Iouiall and neglectfull; at last man shall complaine, and *God shall laugh at their destructions*. Why should God be coniuered to receiue his *Spirit* dying, that would not receiue *Gods spirit* liuing? All things are whirled about in their circular courses; and who knowes whither the next spoake of their *wheele* will not be a blanke? *Euen in laughter the heart is sorrowfull, and the end of that mirth is heauinesse*. If the *blacke stones* of our miseries should be counted with the *white* of our ioyes, we should finde our calamities exceeding in number, as well as they doe in nature. Often haue wee read our *Saniour* weeping, but neuer laughing. Wee cannot chuse but lament so long as we walke on the bankes of *Babilon*. It is enough to re-assume our Harpes, when we come to the high *Ierusalem*. In Heauen are pure ioyes, in Hell meere miseries, on Earth both, (though neither so perfect) mixed one with another. Wee cannot but acknowledge, that wee begin and end with sorrow; our first voyce being a crie, our last a groane. If any ioyes step in the midst, they doe but present themselues on the Stage, play their parts, and put off their glories. Successiuelly they thrust vpon vs; striuing, either who shall come in first, or abide with vs longest. If any be more daintie of our acquaintance, it is Ioy. It is a fre-

Prou. 14. 13.

quent speech, *fuius Troes, we haue beene happy: Cum miserum quenquam videris, scias eum esse hominem: cum vero gloriosum, scias eum nondum esse Herculem.* If thou seest one miserable, that's a man: but if thou seest another glorying, yet that's no God. There is no prescription of perpetuities.

It is enough for the Songs of Heauen, where *Saints* and *Seraphins* are the Choristers, to haue no burden, as no end belonging to them. Let that be the *standing house*, where the *Princes* of GOD shall keepe their *Court*, without grieffe or treason: our Progresse can plead no such priuiledge. We must glad our selues here with the intermission of woes, or interposition of ioyes: let that place aboue challenge and possesse that immunitie from disturbance, where eternitie is the ground of the Musicke. Here, every day is sure of his night, if not of clouds at noone. Therefore *mutet vitam, qui vult accipere vitam*; let him change his life on earth, that lookes for life in heauen.

Ioh. 14. 2.

Hor. ad Ballat.
lib. 1. Ep. 11.

*Tu quamcunq; Deus tibi fortunauerit horam,
Grata sume manu, nec dulcia differ in animum.*

Take the opportunitie, which Gods mercie hath offered thee. It is fit that God should haue his day, when thine is past. *Your saluation is now neerer* then you beleuee it: but if you put away this *acceptable time*, your damnation is neerer, then you feare it. Mourne now for your sinnes, whiles your mourning may helpe you. *Thau*, is the Mourners marke, yet the last letter of the Alphabet, for an *ultimum vale* to sinne. Every soule shall mourne, either here with repentance, or hereafter in vengeance. They shall be oppressed with desperation, that haue not expressed contrition. *Herodotus* hath a tale of the Piper, that comming

Ezek 9.

Herodot.

comming to the Riuer side, began to play to the fishes, to see if they would daunce: when they were little affected with his musicke, he tooke his Net, and throwing it among them, caught some: which were no sooner cast on the dry ground, but they fell a leaping: to whom the Piper merrily replied, that since they had erst scorned his Musicke, they should now daunce without a Pipe. Let it goe for a fable. *Christ* saith to vs, as once to the Iewes; *Wee haue piped vnto you, the sweet tunes of the Gospell, but ye would not daunce in obedience:* time will come, you shall runne after vs, as the Hinde on the barren Mountaines: but then you may daunce without a Pipe; and leape *Lenolto's* in Hell, that haue daunced the Deuils *Measures* on Earth. This is the time, you shall hardly lay the spirit of ruine, which your sinnes haue raised. This World is a Witch, Sinne her circle, Temptation her charme, *Satan* the spirit coniured vp: Who comes not in more plausible formes at his first apparance, then shewes vgly and terrible, when you would haue him depart. Haue nothing to doe with the Spels of Sinne, least you pull in *Satan* with one hand, whom with both you cannot cast out. The dore is now open, *Grace* knockes at thy sleepey Conscience: Time runnes by thee as a Lackie, the Agents of Nature proffer their help. If all these concurrences doe no good to purge thy soule, thou wilt at last dwell at the *signe* of the labour in vaine, and at once be *wash'd white* with the *Moore*. For, *if any will be vniust, let him be vniust: if he will be filthy, let him be filthy still. If any man will goe into captiuitie, let him goe.* As he in the Comedie, *abeat, per eat, profundat, perdat:* let him sinke, or swimme, or scape as he can: God will renounce, whom he could not reclaim.

Lastly obserue: there is *Balme* and *Phisicians*; what

Reu. 22. 11.

Obseru. 8.

2 Chro. 24. 13.

is thereason, saith God, that *my Peoples health is not recouered?* or as the *Hebrew* phrase is, *gone vp?* The like is vsed in the second of the *Chronicles*, 24. where the healing of the breaches of *Syon* is specified. *So the worke-men wrought, and the worke was perfected by them. Hebr. The healing went vp upon the worke.* When a man is sicke, hee is in our vsuall phrase said to be cast downe: His recouerie is the raising him vp againe. *Israell* is cast downe with a voluntarie sicknesse; God sends her Phisitians of his owne, and Drugges from the Shop of Heauen; why is shee not then reuiued, and her *health gone vp?* Would you know why *Israell* is not recouered by these helps? Runne along with mee, both with your vnderstandings and selfe-applications, and I will shew you the reasons, why Gods Phisicke workes not on her.

i Shee knew not her owne sicknesse. Wee say, the first steppe to health, is to know that we are sicke. The disease being knowne, it is halfe cured. This is the difference betwixt a Feuer and a Lethargy: the one angers the sense, but doth keepe it quicke, tender and sensible: the other obtupesies it. The Lethargiz'd is not lesse sicke, because hee complaines not so loud as the Aguish. He is so much the neerer his owne end, as hee knowes not that his disease is begunne. *Israell* was sicke and knew it not; or as Christ said of the *Pharases*, would not know it. There is no surer course for the diuell to worke his pleasure on men, then to keepe them in ignorance. How easily doth that Thiefe rob and spoile the house of our soules, when hee hath first put out the candle of knowledge? That tyrannicall *Nebuchadnezzar* carries many a *Zedechias* to his infernall *Babell*, when hee hath put out his eyes. No meruaile, if the *Gospell* be hid to them that are hid to it: *Whose mindes the God of this world hath blinded, least*

2 Cor. 4. 3.

least the light of the glorious Gospell of God should shine to them. Who wonders, if the blinde man cannot see the shining Sunne? When *Antiochus* entred to the spoile of the *Sanctuary*, the first things hee tooke away, were the golden Altar, and the Candle-sticke of light. When the Diuell comes to rife Gods spirituall temple, Mans soule, the first bootie that hee layes his sacrilegious hands on, are *Sacrifice* and *Knowledge*, the *Alter* and the *Lampe*. That subtile Falconer knowes, that hee could not so quietly carry vs on his fist, without baiting and striuing against him, if wee were not hooded.

1 Macc. 1. 21.

Thus wretched is it for a man not to see his wretchednesse. Such a one spends his dayes in a dreame; and goes from earth to hell, as *Ionas* from *Israell* toward *Tarsibish*, fast asleepe. This *Paul* calls the *caterized Conscience*; which when the Diuell, an ill Surgion, would doe, hee first casts his Patient into a mortiferous sleepe: And that all the noyse which God makes, by his Ministers, by his menaces, by his iudgements, might not waken him, *Satan* giues him some *Opium*, an ounce of *Securitie*, able to cast *Sampson* himselfe into a slumber: especially, when he may lay his voluptuous head on the lappe of *Dalilah*. *Israell* is, then, sicke in sinne, and yet thinkes her selfe righteous. Euery sinne is not this sickness, but onely wickednesse; an habite and delightfull custome in it. For as to a healthfull man, euery ach, or gripe or pang is felt grieuous; whiles the sickly entertaine them with no great notice, as being daily guests. So the good man findes his repentant heart griped with the least offence, whiles great sinnes to the wicked are no lesse portable then familiar. Neither doth their strength in sin grow weaker with their strength in age: but preposterously to nature, the older, the stronger.

Gellius. lib. 15.

stronger. And as it is storied of *Romane Milo*, that being accustomed a Boy to beare a Calfe, was able himselfe growne a man, to beare the same, being growne a Bull: So those, that in youth haue wonted themselues to the load of lesse sinnes, want not increase of strength, according to the increase of their burthens. Every sinne then may be a stich or fit to the godly; but that which is meere sicknesse, is meere wickednesse.

2. As *Israell* did not iudge from the cause to the effects, so nor from the effects to the cause. For though shee was now grievously, pained and pined with misery, she forgot to go down by the boughs to the roote, and digge out the ground of her calamitie. Ill she was, and that at hart. Gods sword from heauen had stroke their very flesh and sinewes in severall iudgements: which came on them by short incurfions, before God ioyned the maine battell, of his wrath. *Israell* cries out of her bowels, *shee is payned at the very heart*. Her children went with cleane teeth, lanke cheekes, hollow and sunke eyes: Could she not guesse at the cause of this bodily languishment? So *Paul* schooled his *Corinths*: *For this cause many are weake and sickly among you, and many sleepe*. There is no weaknesse, but originally procedes from wickednesse. As *Mephiboseth* caught his lamenesse by falling from his Nurse, so every one taketh his illness by falling from his *Christ*. Though sicknesse may be euentually a token of loue, yet it is properly and originally a stroke of Iustice. For every Disease God inflicteth on vs, is a *Sermon* from Heauen; whereby God preacheth to vs, the vilenesse of our sinnes, and his wrathfull displeasure for them. That those, whom Gods vocall Sermons cannot moue, his actuall and reall may pierce. Indeede, *all things shall worke to their good*, that are good.

Ier. 4. 19.

1 Cor. 11. 30.

Rom. 8. 28.

And

And the rough Rockes of afflictions shall bring them (as *Ionathan* to the Garrison of the *Philistines*) by fit stayres to glory. Miseries doe often helpe a man to mercies. So the *Leapers* incurable Disease brought him to the Phisitian of his soule; where he had both cured by one playster, the *sauing word of Christ*. A weake body is a kinde of occasion to a strong faith. *It was good for me*, saith the *Psalmist*, *that I was in trouble*. It was good for *Naaman*, that he was a Leaper: this brought him to *Elisha*, and *Elisha* to GOD. It was good for *Paul* that hee was buffeted by Satan. It is prouerbiially spoken of a graue Diuine, that (as pride makes sores of Salues, so) Faith makes Salues of sores; and like a cunning Apothecarie makes a Medicinall composition of some hurtfull simples. Of all hearbs in the Garden, onely Rue is the hearbe of grace. And in what Garden, the rue of affliction is not, all the flowers of grace will be soone ouer-runne with the weedes of impietie. *Dauid* was a sinner in prosperitie, a *Saint* in Purgatorie. The afflicted soule driues vanitie from his dore. Prosperitie is the Play-houise, Auerfitie the Temple. *Rare fumant fœlicibus ara*: The healthie and wealthie man brings seldome Sacrifices to Gods Altar. *Israels* miserie had beene enough to helpe her recouerie; if shee had gathered and vnderstood her vexation to God, by Gods visitation on her; and guesseed the soules state by the bodies. Shee did not: therefore her sicknesse abides. As *Christ* to the *Pharises*: *You say, you see: therefore be blinde still*.

Matth. 8. 2.

2 King. 5.

3. As she did neither directly feele it, nor circumstantially collect it, so shee neuer confessed it. *Prima pars sanitatis est, velle sanari*. The first entrance to our healing, is our owne will to be healed. How shall *Christ*, either search our sinnes by the Law, or salue

Sen.

Aug. Epist. 188.

them by the Gospel, when we not acknowledge them? *Ipse sibi denegat curam, cui Medico non publicat causam.* He hath no care of his owne Cure, that will not tell the Phisitian his grieffe. What spirituall Phisitian shall recouer our persons, when wee will not discouer our sores? *Stultorum incurata pudor malus ulcera celat:* Lay the guilt on your selues, if you ranckle to death. It is heauy in thy friends eares, to heare thy groanes, and sighes, and plaints forced by thy sicke passion; but then sorrow pierceth deepest into their hearts through their eyes, when they see thee growne speechlesse.

*The tongue then least of all the losse doth mone,
When the lifes soule is going out, or gone.*

Luk. 1. 48.

So, there is some hope of the sinner, whiles he can groane for his wickednesse, and complaine against it, and himselfe for it: but when his voyce is hoare'd, I meane, his acknowledgement gone, his case is almost desperate. Confession of sinnes and sores is a notable helpe to their Curing. As Pride in all her Wardrobe hath not a better garment then humility (many clad with that was respected in the eyes of God.) So, nor humillity in all her store-house, hath better food then Confession. *Dum agnoscit reus, ignoscit Deus.* Whiles the vniust sinner repents and confesseth, the iust God relents and forgiueth. The confident *Pharise* goes from Gods dore without an Almest: what neede the full be bidden to a Feast? *tolle vulnera, tolle opus medici.* It is fearefull for a man to binde two sinnes together, when hee is not able to beare the load of one. To act wickednesse, and then to cloake it, is for a man to wound himselfe, and then goe to the Deuill for a playster. What man doth conceale, God will not cancell. Iniquities strangled in silence, will strangle the soule in heauiness.

There

There are three degrees of felicitie. 1. *non offendere.* 2. *noscere.* 3. *agnoscere peccata.* The first is, not sinne: the second, to know: the third, to acknowledge our offences. Let vs then honour him by Confession, vvhom vvee haue dishonoured by presumption. Though we haue failed in the first part of Religion, an vpright life, let vs not faile in the second, a repentant acknowledgement. Though wee cannot shew GOD, with the *Pharise*, an Inuentory of our holy workes: *Item* for praying: *Item* for fasting: *Item* for paying Tythes,&c. Yet (as dumbe as we are and fearefull to speake) we can write (with *Zachaaay*. *His name is Iohn.*) *Grace, grace, and onely grace. Meritum meum misericordiatua Domine.* My merit, oh Lord, is onely thy mercie. Or as another sung well.

Aug.

*Tu verè pius, ego reus:
Miserere mei Deus.*

*Thou, Lord, art onely God, and onely good.
I sinfull: let thy mercie be my food.*

Peccatum argumentum soporis, confessio anime suscitata. Sinfulness is a sleepe, Confession a signe that we are waked. Men dreame in their sleepes, but tell their dreames waking. In our sleepe of securitie, we leade a dreaming life, full of vile imaginations. But if wee confesse and speake our sinnes to Gods glory, and our owne shame, it is a token that Gods spirit hath wakened vs. *Si non confessus lates, inconfessus damnaberis.* The way to hide our iniquities at the last, is to lay them open here. *Hee that couereth his sinnes shall not prosper: but he that confesseth and forsaketh them shall haue mercie.* This is true, though to some a Paradoxe. *The way to couer our sinnes, is to vncouer them. Que aperiantur in presenti,*

Greg.

Pro. 28. 13.

presenti, operiuntur in ultimo die. If wee now freely lay open our iniquities to our God, he will conceale them at the latter day. Else (*cruciant plus vulnera clausa*) Sinnes that are smothered, will in the end fester to death. The mouth of Hell is made open to deuoure vs by our sinnes; when we open our owne mouthes to confesse, wee shut that. *Israell* is not then restored, because her sicknesse is not declared.

4. The last defect to *Israells* Cure, is the want of *application*. What should a sicke man doe with Phisicke, when hee lets it fust in a vessell, or spils it on the ground. It is ill for a man to mispose that to losse, which God hath disposed to his good. *Beloned? Application* is the sweet vse to be made of all *Sermons*. In vaine to you are our Ministeries of Gods mysteries, when you open not the dores of your hearts to let them in. In vaine we smite your rocky hearts, when you powre out no floods of teares. In vaine we thunder against your sinnes, couetous oppressions of men, treasonable Rebellions against God; when no man sayes, *Master is it I? Quod omnibus dicitur, nemini dicitur?* Is that spoken to no man, which is spoken to all men? Whiles Couetousnesse is taxed, not one of twenty Churles layes his finger on his owne sore. Whiles Lust is condemned, what Adulterer feeles the pulse of his owne conscience? Whiles Malice is equired of in the Pulpit, there is not a *Nabalish* neighbour in the Church will owne it. It is our common armour against the sword of the spirit; *It is not to me he speakes.* For which, God at last giues them an answerable plague: they shall as desperately put from them all the comforts of the Gospell, as they haue presumptuously reiected all the precepts of the Law. They that vould particularise no admonition to themselues, nor take one graine out of the vvhole heape

heape of Doctrines for their owne vse: shall at last with as inuincible forwardnesse, bespeake themselves euery curse in the sacred volume.

Thus easie and ordinarie is it for men, to be others Philistians, rather then their owne: Statesmen in foraine Common-wealths, not looking into their owne dores: sometimes putting on *Aarons* Robes, and teaching him to teach: and often scalding their lips in their Neighbours Pottage. They can weede other Gardens, whiles their owne is ouer-runne with Nettles. Like that too obsequious Romañe Souldiour, that digged a fountaine for *Cesar*, and perished himselfe in a voluntary thirst. But Charitie begins at home, and hee that loues not his owne soule, I vwill hardly trust him with mine. The Usurer blames his Sonnes pride, sees not his owne extortion. And whiles the hypocrite is helping the dissolute out of the mire, he sticke in deeper himselfe. The *Pharises* are on the *Disciples* Iacket, for eating with *vnwashen hands*, whiles themselves are not blame-worthy, that eate with vnwashen hearts. No maruell, if when we fixe both our eyes on others wants, wee lacke a third to see our owne. If two blinde men rush one vpon another in the vway, either complaines of others blindnesse, neither of his owne. Thus, like mannerly guests, when a good morfell is carued to vs, wee lay it liberally on anothers trencher, and fast our selues. How much better were it for vs, to feed on our owne poition?

Goe backe, goe backe, thou foolish sinner: turne in to thine owne house, and stray not with *Dina*, till thou be rauished. *Consider your wayes in your hearts*. If thou findest not worke enough to doe at home, in cleansing thy owne heart, come forth then and helpe thy Neighbours. Whofoeuer you are, sit not like loo-

Hag. 1. 5.

kers on at Gods Mart; but hauing good vwares prof-
ferd you, and that so cheape, *grace, peace,* and remissi-
on of sinnes for nothing, take it, and blisse his name
that giues it. Receiue with no lesse thankfulness the
Phisicke of admonition, he sends you: apply it care-
fully: if it doe not worke on your soules effectually,
there is nothing left, that may doe you good. The
word of God is powerfull as his owne Maiestie: and
shall neuer returne backe to himselfe againe, without
speeding the Commission it went for. Apply it then
to your soules in faith and repentance, least God ap-
ply it in feare and vengeance. *Lord, open our hearts
with the key of Grace, that thy holy word may
enter in, to raigne in vs in this world,
and to saue vs in the
world to come.
Amen.*

FINIS.

THE
Sinners passing-Bell.
O R
Phisicke from Heauen.

THE
Second Sermon.

Published by THOMAS ADAMS, Preacher
of Gods VVord at *Willington* in
Bedford-shire.

HOSEA 13. 9.

Oh Israell, thou hast destroyed thy selfe, but in mee is thy helpe.

AVGVST. *Serm. de Temp.* 145.

*Quid de te, tu ipse tam male meruisti, vt in: or bona tua nolis aliquod esse
malum, nisi teipsum?*

How didst thou, oh wicked man, deserue so ill of thy selfe, that
among all thy goods, thou wouldst haue nothing bad but thy selfe?



L O N D O N :

Printed by *Thomas Snodham* for *Ralph Mab*, and are to be
sold in *Paules Churchyard*, at the signe of the
Grayhound. 1614.

William Byam

Son

1535 8 21/1000

W. Byam, 1711

William Byam
W. Byam

Carry a watch

for Byam

Byam

Administrators of the Estate of William Byam



TO THE VERIE
WORTHY GENTLE-
man, M^r. *John Alleyne*,
sauiug health.

SIR, I haue endeouored in
this short Sermon, to
prescribe to these sicke
times some spirituall Pbi-
sicke. The ground I haue
received from the dire-
ction of God: the methode I submit to the cor-
rection of man. In this I might erre, in the
other I could not. The maine and materiall
obiects I haue leuelled at, are. 1. to beget in
vs a sense of the sinnes we haue done, of the mi-
series whereby we are vndone. 2. To rebuke
our forgetfulnesse of Gods long-since ordained
Mm remedie,

The Epistle Dedicatorie.

remedie, the true intrinsique Balme of his Gospell. In the sauing use whereof, wee are (like some Countries blessed with the medicinall benefits of Nature, yet) through ne-science or negligence, defectiue to our selues in the application. Inward diseases are as frequent as outward; those by disquiet of minde, as these by disdiet of body. It was a rare age, that had no spirituall plague ranging and raging in it. Ours hath manifold and manifest, vile and visible ones: the V World growing at once olde and decayed in nature, lustie and actiue in producing sinnes. V Wickednesse is an aged Harlot, yet as pregnant and teeming as euer. It cannot be denied, but that our Iniquities are so palpable, that it is as easie to proue them, as to reprove them. Were our bodies but halfe so diseased, (and yet this yeere hath not fauoured them) as our soules are, a strange and unheard of mortallitie would ensue. Man is naturally very indulgent to himselfe, but misplaceth his bountie. Hee giues the body so much libertie, that it becomes licentious: but his soule is so prisoned vp in the bonds of corrupt affections,

The Epistle Dedicatorie.

affections, that she cries of him, as that troubled Princesse of her strict keeper, from such a Iaylour good Lord deliuer me. The Flesh is made a Gentleman, the Minde a Beggar. Sicke wee are, yet consult not the Oracles of Heauen for our welfare; nor sollicite the helpe of our great Phisitian Christ. He is our Sauour, and bare our sicknesse, saith the Prophet: yea, tooke on him our infirmities. Infirmities speciei, non indiuidui: Infirmities commune to the nature of mankinde, not particularly incident to euery singular person. Those hee tooke on himselfe, that he might know the better to succour vs in our weakenesse. As the Queene sung of herselfe in the Poet. Non ignara mali miseris succurrere disco. It is most perfectly true of our Iesus, that hee learned by his owne sorrowes to pitie ours; though all his sufferance was for our sakes. But how should hee helpe vs, if wee make not our moane to him? How should we be restored, when Gods sauing Phisicke is vnought, vnought, vnappplied? To conuince our neglect, and perswade our better

Esa. 53.

Aquin.

Heb. 2. 18.
and 4. 15.

The Epistle Dedicatorie.

*Use of the Gospell, tends this weake labour.
To your protection it willingly flies; and would
rest it selfe vnder your shadow. The God of
Peace giue you the peace of God, which
passeth all vnderstanding; and afford
you many ioyes in this life to the
end, and in the next his
ioy without end.*

Yours in the ser-

uices of loue,

THO. ADAMS.

THE
Sinners Passing-Bell.
OR
Phisicke from Heauen.

The sixth Sermon.

IEREM. 8. 22.

*Is there no Balme at Gilead? Is there no Phisitian
there? why then is not the health of the daugh-
ter of my people recovered?*



He Allegorie is Tripartite, and propounds to our considerations
1. What is the *Balme*; 2. Who are the *Phisicians*; 3. Who are the *Sicke*. The *Balme* is the *Word*. The *Phisicians* are the *Ministers*. The *Sicke* are the *Sinners*. For the first.

The *Balsame-Tree* is a little shrubbe, neuer growing past the height of two Cubites, and spreading like a Vine. The Tree is of an Ash-colour, the boughs small and tender, the leaues are like to Rew.

Isidore thus distinguisheth it. The Tree is called

Mm 3

Balsa

Basamum, the Roote *orilo-Basamum*, the Branches *Xylo-Basamum*, the Seede *carpo-Basamum*, the Iuyce *opo-Basamum*.

Plinie saith, the Tree is all medicinable: the chiefe and prime vertue is in the Iuyce: the second in the Seede: the third in the Rinde: the last and weakest in the Stocke. It comforts both by tasting and smelling. It is most commonly distinguished by *Physicians* into *Lignum*, *Semen*, *Liquorem*, the Wood, the Seede, and the Iuyce. This is the nature of the *Basamum*.

This holy *Word* is heere called *Balme*: and (*si fas sit magnis componere parua*) if wee may compare heauenly with earthly, spirituall with naturall things, they agree in many resemblances. The vn-erring Wisedome of Heauen hath giuen this comparison. There is no feare to build on Gods ground: whiles the Analogie of *Faith* limits vs. It is the Builders first and principall care to chuse a sure foundation. The rotten, moorish, quicke-sandy grounds, that some haue set their edifices on, haue failed their hopes, and destituted their intents. How many worthy wittes haue spent their times and studies, to dawbe vp the filthy walls of *Rome* with *untempered mortar*! How well had they hunted, if they had not mistaken their game! How rich apparrell haue they wouen for a *Babylonish Harlot*! How well had they sailed, if *Rome* had not guided their *Compass*! But ^a *euery mans worke shall be made manifest. For the day shall declare it, because it shall be reuealed by fire, and the fire shall try euery mans worke of what sort it is.* Happy is he, that hath a ^b *rocke* for his ground, that no *quists, stormes, windes, waues* may quer-turue his house. Though ^c *other foundation none can lay, then that is layd, which is Iesus Christ; yet blessed is hee; that* *ἐπι τοσούτοις ἐπὶ τὴν θεμελίον ἰστίον*, hath builded safely vpon this ground.

Ezck. 13. 15.

^a 1 Cor. 3. 13.

^b Math. 7. 24.

^c 1 Cor. 3. 11.

God hath here layd my ground; I will be bold to build my speech on that, whereon I build my faith. Onely sobrietie shall be my bounds. Wee may call Gods word, that *Balme* tree, whereon the fruit of life growes. A tree that heales, a tree that helps. A tree of both melicament, and nutriment. Like the ^d*Tree of life, which beares twelue manner of fruits; and yeeldeth her fruit every moneth.* Neither is the fruit onely nourishing, but euen *the leaues of the tree were for the healing of the Nations.* Now though the *Balme* heere, whereunto the *Word* is compared, is more generally taken for the iuyce, now fitted and ready for application; yet without pinching the Metaphore, or restraining the libertie of it, I see not why, it may not so be likened, both for generall and particular properties. It is not enough to say this, but to shew it. Let me say it now, shew it anone. For the *Balme*, you haue the *Tree*, the *Seed*, the *Iuice*. Gods *Word* will (not vnfitly) paralell it in resemblances, transcend it in effectuall properties.

The *Tree* it selfe is the *Word*. We finde the *eternall Word* so compared. *I am the true Vine, and my Father is the Husbandman.* Hee is a *Tree*; but *arbor inuersa*: the roote of this tree is in Heauen. It was once *made flesh, and dwelt amongst vs* (and wee beheld his glory, the glory as of the onely begotten of the Father) full of grace and truth. Now hee is in Heauen. Onely this *Word* still speaks vnto vs by his word: the word incarnate by the word written; made sounding in the mouth of his *Ministers*. This word of *His*, is compared and exprested by many *Metaphores*: to *leaven* for seasoning: to *honey* for sweetening: to the *hammer* for breaking the stonie heart &c. *Is not my Word like as a fire, saith the Lord? and like a hammer that breaketh the rocke in pieces?* To a sword, that cuts both wayes. ⁿ*The word of God is quicke and powerfull, and sharper*

Recu. 22. 2.

Ioh. 15. 1.

Ioh. 1. 14.

Ier. 23. 29.

Heb. 4. 12.

i Gen. 2. 24.

sharper then a two-edged sword, &c. Another sword can but enter the flesh and pierce the bones, or at most diuide the soule and the body; but this the *soule* and the *spirit*, where no other sword can come, no not the *Cherubims serie sword*, that kept the passage of *Paradise*.

It is here a Tree, a *Balme-tree*, a saluing, a sauing tree. *Albomasar* saith, that the more medicinable a plant is, the lesse it nourisheth. But this *Tree* (*reddit agrotum sanum, sanum vero saniorcm*) makes a sicke soule sound, and a whole one sounder. It is not onely Phisicke when men be sicke, but meate when they be vvhole. Triacle to expell, preferuatiues to prevent poyson. It is not onely a sword to beate backe our common enemy, but a Bulwarke to hinder his approach.

k I Pet. 1. 23:

It carries a *seed* with it, *Carmo-bal/anum*; an^k *immortal* and *incorruptible seed*, which concurres to the begetting of a *new man*, the old rotting and dying away: for it hath power of both, to *mortifie* and dead the *flesh*, to *reuiue* and quicken the *spirit*. That^l *seed*, which the *sower* went out to *sow*. Happy is the good ground of the *heart* that receiues it. That little^m *Mustard-seed*, which spreads vp into branches, able to giue the fowles of heauen harbour. *Discrimen hoc inter opera Dei et Mundi*. This difference is betwixt the workes of God and of the World. The workes of the world haue great and swelling Entrances, but, *malo sine clauduntur*, they halt in the conclusion. The vvorkes of God, from a most slender beginning haue a most glorious issue. The vvord is at first a little *seed*; how powerfull, how plentifull are the effects? how manifold, how manifest are the operations of it; ⁿ *casting downe the highest things, that exalt themselues against the knowledge of God; and captiuating euery thought to the obedience of Christ.*

l Matth. 13. 3.

m Ver. 31.

Parturiunt
montes, &c.

n 2 Cor. 10. 5.

The iuyce is no lesse powerfull to *mollifie* the stony heart, and make it tender and soft, as a *heart of flesh*. The *seed* conuinceth the vnderstanding: the Iuyce mollifieth the affections. All is excellent; but still *conspicuum minus, quod maxime est praclarum*, the roote that yeelds this *seed*, this *iuyce*, is the power of God. A tree hath manifest to the eye, leaues, and flowers, and fruits, but the roote (most precious) lies hidden. In man the body is seene, not the purer and better part of him, his soule. ° *The Kings daughter*, though her *cloathing be of wrought gold*, is most *glorious within*. In all things we see the accidents, not the forme, not the substance. There are but few, that rightly tast the *seed*, and the *iuyce*; but who hath comprehended the roote of this *Balme*?

° Psal. 45. 13.

The *Balsame* is a little tree, but it spreads beyond a Vine. The vertue of it, in all respects, is full of dilatation. It spreads 1. largely for shadow. 2. pregnantly for fruit. 3. all this from a small beginning. So that we may say of it, as the *Church* of her *Sauour*. p *As the apple tree among the trees of the wood, so is my Beloued among the Sonnes*. I *sate downe under his shadow with great delight, and his fruit was sweet to my tast*.

p Cant. 2. 3.

It spreads. No sharpe frosts, nor nipping blasts, nor chilling aires, nor drifling fleete, can marre the beautie or enerate the vertue of this *spirituall Tree*. The more it is stopped, the further it groweth. Many interdictions rung peales of menaces in the *Apostles* eares, that *they should speake no more in the name and word of Christ*: they did all rather like Bells toll them into the Church, to preach it more feruently. The *Princes* of the Nations would haue hedged it in with their prohibitions: but the *Word* of Heauen, and edict of Gods *spirituall Court* of glory, scorned the Prohibitions giuen by their temporall or temporarie Lawes. They might

1 Act. 4. 17. 18.

eaſier haue hedged in the vvinde, or pounded the Eagle.

The *Iewes* would haue cut downe this *Tree* at the roote: the *Gentiles* would haue lopped off the branches. They ſtroke at *Chriſt*, theſe at his *Minifters*: both ſtrucke ſhort. If they killed the Meſſenger, they could not reach the meſſage. The blood of the *Martyrs*, ſpilt at the roote of this *tree*, did (as it were) make it ſpread more patently. There neuer died *Preacher* for *Chriſt* his cauſe, but almoſt euery aſh of his burned fleſh, bred a *Chriſtian*. The old *Foxes* of *Rome*, that had *caliditatis paululum, calliditatis plurimum*, little warmth in their bloods, great ſubtilty in their pates, ſtudied, plotted, acted, by cares, ſtratagemes, engines, to giue a fall, ſinall ſubuerſion to the *Gospell*: yet they liued to ſee it flouriſh, and becauſe it flouriſhed, died, fretting themſelues to duſt. So, ^r let thine enemies periſh, oh *Lord*, and burſt their malicious bowels, that haue euill will at *Syon*, and deſpight this *Balme*.

It grew maugre all the aduerſe blaſts and floods, which the billowes of earth, or bellowes of Hell could blow or powre out againſt it. Let them looſe a *Barabas* from priſon, whiles they ſhut a *Barnabas* in priſon: let them giue *Demetrius* libertie, whiles they ſhackle *Paul*; and at once, burne the profeſſours, and reward the perſecutours of the *Word*: behold (for all this) this *Balme* flouriſheth, and ſends forth his ſauing odours. The ^f *Philiftines* ſhut vp *Sampſon* in the Citie *Gaza*: they barre the gates, watch and guard the paſſages, and are ready to ſtudy for the manner of his death. The *Iewes* ſhut vp *Chriſt* in the graue; they barre it, they ſeale it, they guard it; ſure enough thinks the *Iew*, hopes the *Deuill*, to keepe him faſt. The *Gentiles* ſhut the *Apoſtles* in priſon, chaine them, beate them, threat them with worſe, that had felt already their
bad

^r Iudg. 5. 31.

^f Iudg. 16. 2.

bad vsage: now they clap their hands at the presumed fall of the Gospell. Behold, *Sampson* carries away the gates of *Gaza*; *Christ* the bands of death; the *Word* the barres of the prison.

What shall I say? still this *Balme* flourisheth. *Vivit, viget, liber est, supra hominem est.* As *Ioseph* (*incipit a vinculis ferreis, finit ad torquent aureum*) begins at yron, ends at golden chaines: so this *Balsame*, the more it is strucke at with the cudgels of reproach and persecution, the faster, the fuller, the further it groweth. It is like the *Vine* for this vertue; onely the *Vine* (but onely) nourisheth: the *Balme* both nourisheth the good, and expelleth the euill, that is in man. These two are Gods trees. When euery God, saith the *Poet*, chose his feuerall tree; *Iupiter* the long-liued *Oake*; *Neptune* the tall *Cedar*, *Apollo* the greene *Lawrell*, *Venus* the white *Poplar*; *Pallas* (whom the *Poets* faine, to be borne of *Iupiters* braine, and *Mythologists* interpret *Wisedome*) chose the *Vine*. Our true and onely God, that oweth all, hath more especially chosen the *Vine* and the *Balme*, one for preseruatiō, the other for restauration of our health. Onely the *Balme* hath both elementall *Philicke*, and alimētall vertue in it.

As it giues boughes spaciouſly, so fruit pregnantly, plentifully. The graces of God hang vpon this tree in clusters. ^c *My beloved is unto me as a cluster of Camphire in the Vineyards of Engedi.* No hungry soule shall goe away from this tree vnſatisfied.

^c Cant. i. 14.

It is an effectuall word, neuer failing of intended successe. What Gods word affirms, his truth performs, whither it be iudgement or mercie. ^v *Nec verbum ab intentione quia veritas, nec factum à verbo quia virtus.* His word differs not from his intent, because he is truth: nor his deede from his word, because he is vertue. What he intends hee declares, or rather what

^v Bern.

Heb. 1. 3.

* Matth. 4. 4.

y Ambr.

* Matth. 8. 8.

he declares he intends, he is iust: and what he declares and intends, he performes; hee is powerfull. This is that *Delphian sword*, that vniuersall instrument, whereby he *made*, whereby he *supports* the world. It is not a fruitlesse and ineffectuall word, as mans. *Propter nostrum dicere et velle, nihil in re mutatur*, saith the Philosopher: Our speaking or willing puts no change into any subiect. A man is starued with colde, famished with hunger; wee aduise him to the fire, to repast: is hee euer the fuller or fatter for our word? Not, vnlesse like a Camelion, he can liue by ayre. But Gods word is fruitfull, it feedes. * *Man liues not by bread onely, but by Gods word*. Our word and will is like an *Idols* power: Gods *volo* is sufficient. y *Voluntas eius, potestas eius*. His will is his power. One fiat of his was able to make that was not, but had else line in euerlasting informitie; to constitute nature when it is not, to confirme or change nature vwhen it is. When GOD was in the flesh, and went about doing good, a faithfull *Centurion*, for his seruant so desperately sicke, desired not the trauell of his feet, nor a dramme of his Phisicke, nor so much as the imposition of his hands, but *dic verbum tantum*: * *Lord say the word onely, and my seruant shall be healed*. This word is so effectuall, that it shall neuer faile of the purpose it first was sped. for. The Sunne and Moone shall faile in their motions, day and night in their courses, the earth totter on her props, Nature it selfe shall apostate to confusion, before Gods word fall away vnaccomplished; whither hee dispenseth it to affect mans heart, or disposeth it to effect his will. Of so powerfull efficacie is that word; which the world despiseth.

As this *Balme* spreads *patently* for shadow, *potently* for fruit, so all this ariseth from a little *seed*. Gods smallest springs proue at length maine Oceans. His least beginnings

ginnings grow into great works, great wonders. How stately the world begins, how lame it is at last? The Tower of *Babell* is begunne, as if it scorned Heauen, and scared Earth; how ealie a stratagem from God ouerthrowes it, though he neuer laid finger to it! *Nebuchadnezzar* begins with, *who is God?* and anone scarce referues to himselfe the visible difference from a beast. Another *Nebuchadnezzar* exterminates all Gods from the earth, that himselfe might raigne (*solus Deus in solio*, who was rather *Demon in folio*) onely God: behold a silly woman ouerthrowes him in his great *Holophernes*. With such proud entrances doth the vworld begin his *Scenes*; with such ridiculous shame doe they lagge off. Our God from small beginnings, raiseth mountaines of meruailes to vs, of praises to himselfe. Euen *Ioseph*, that is in prison, shall ride in the second Chariot of *Egypt*. Drowning *Moses* shall come to countermaund a Monarch. *Christ*, that was buried in a graue, shall ^a *bruise the nations*, and *breake them with a rod of yron*. *Peter a Fisher* shall catch whole Countries. A little *Balme* heale a world of people.

^a P^{sa}. 2.9.

Well, it spreads; let vs get vnder the shadow of the branches. Happy and coole refreshing shall the soule scorched with sinnes and sorrowes finde there. Neuer was shade more welcome to the sweltred Traueller, then this *word* is to the afflicted conscience.

It is fructuall: let it be so to vs in operation. It giues vs the fruits of life, let vs returne it the fruits of obedience. Gods word is *significatiue* to all, *operatiue* to his.

It is a powerfull voice, whither it giue life, or kill. Man and Musicke haue (*virtutem vocis*) the power of voyce: God onely referues to himselfe (*vocem virtutis*) the voyce of power. ^b *Loe he doth send out his voyce, and that a mighty voyce. Ascribe ye strength vnto God. I might speake of his thunders in Sinai*; but I turne to the Songs

^b P^{sa}. 68.33.

34.

of *Syon*, the sweet voyce of his *Gospell*, whereof I am an (vnworthy) Minister: the voyce that speakes *Christ* and his death, *Christ* and his life, *Christ* and his saluation. Hee that was annointed *pro consortibus*, and *pro consortibus*, for his fellowes, and *aboue his fellowes*. Who is *the way, the truth, and the life*. *Via sine deuiio, veritas sine nubilo, vita sine termino*. The way without error, the truth without darknesse, the life without end. *Via in exilio, veritas in consilio, vita in premio*. The way in exile, the truth in counsell, the life in reward. *Ob whither shall we goe from thee? Lord, thou hast the words of eternall life*. All the word calls vs to *Christ*. *Post me, per me, ad me*. After me, by me, to me. After me, because I am *truth*: by me, because I am the *way*: to me, because I am *life*. *Qua vis ire? Ego sum via. Quo vis ire? Ego sum veritas. Ubi vis permanere? Ego sum vita*, How wilt thou goe? I am the *way*. Whither wilt thou goe? I am the *truth*. Where wilt thou abide? I am the *life*.

Now, there is no action without motion, no motion without will, no will without knowledge, no knowledge without hearing. *Ignoti nulla cupido*. There is no affection to vnknowne obiects. God must then by this word call vs to himselfe. Let vs come when and whiles hee calls vs; leauing our former euill loues and euill liues: (for *malis amores* make *malos mores*; saith Saint *Augustine*. Bad affects produce bad effects.) And let vs shew the power of this *Balme* in our confirmed healths. *Solummodo bene conuersus est, qui bene conuersatus est*: A good conuersion is proued by a good conuersation. Perhaps these effects in all, may not be alike in quantitie, let them be in quallitie. God hath a liberall, not an equall hand: and giues geometrically, by proportion, not arithmetically, to all alike. Onely *magis & minus non tollit substantiam*: the dimensions of greater or lesse doe not annihilate the substance. Our

Faith

c Ioh. 14. 6.

d Ioh. 6. 68.

Post me, quia veritas sum: per me quia via sum: ad me, quia vita sum. August.

Rom. 10.

e Epist. 52.

Faith may be *precious*, nay^f like *precious*, though lesse and weaker. *Sanctification* admits degrees, *Iustification* no latitude. *Luther* saith, wee are as holy as *Mary* the Virgin, not in life, which is actiue holinesse, but in grace of adoption, which is passiue holinesse. Come wee then faithfully to this *Balme*; so shall wee be safe vnder the *shadow*, and filled with the *fruits* thereof. Thus in generall: let vs now search for some more speciall concurrences of the Simillitude.

^f 2 Pet. 1. 1.

1. The leaues of the *Balsame* are white: the word of God is s pure and spotlesse. *Peter* saith, there is sinceritie in it. Perfection it selfe was the finger that wrote it: neither could the instrumentall pennes blot it with any corruption: the *Spirit* of Grace giuing inspiration, instruction, limitation: that they might say with *Paul*, *Quod accipi a Domino, tradidi vobis*: ^h I receiued of the Lord, that which I deliuered to you; neither more nor lesse, but iust waight. It is pure as *Gold* fined in a ⁱ seauen-fold furnace. ^k *Euery word of God is pure*, saith *Solomon*. There is no breath or steame of sinne to infect it. The Sunne is darknesse to it: the very *Angels* are short of it. It is white, immaculate, and so vnblemishable, that the very mouth of the Diuell could not sully it. Euen the known *Father of lyes* thought to disparage the credit of the *Scriptures*, by taking them into his mouth; hee could not doe it. They are too vnchangeably white, to receiue the aspersiō of any spot.

^g 1 Pet. 2. 2.

^h 1 Cor. 11. 23

ⁱ Psal. 12. 6.

^k Prou. 30. 5.

2. The *Balsame*, say the *Phisitians*, is *gustu mordax & acre*, sharpe and biting in the taste, but wholesome in digestion. The *holy word* is no otherwise to the vnregenerate palate, but to the sanctified soule it is sweeter then the hony-combe. The *Church* saith ^l *this fruit is sweet vnto my taste*. It is *Folly* to the *Iewes*, and a *stumbling blocke* to the *Gentiles*: but to the ^m called both of *Iewes and Gentiles*, the power of God, and the wisedomē of God.

^l Cant. 2. 3.

^m 1 Cor. 1. 24.

Salu-

Saluberrima raro incundissima: Relish and goodnesse are not euer of the same congruence. The *Gospell* is like *leauen*, sowre to the naturall spirit, yet makes him fit for (holy) bread. It is said of the *Leauen*, to which *Christ* compares the *Word*, that *massam acrore grato excitat*, it puts into the lump a sauoury sowrenesse. It is *acrore*, but *gratus*, sharpe, but acceptable. The *Word* may relish bitter to many, but is wholesome. There cannot be sharper pills giuen to the *Vsurer*, then to cast vp his vniust gains. The *Potion* that must scowre the *Adulterers* reines, makes him very sicke. Hee that will let the proud mans *Plurisie* blood, must needs pricke him. To bridle the voluptuous beast, will make him stampe and fret. All correction to our corruption runnes against the graine of our affections. Hee that would bring *Mammon* to the barre, and arraigne him, shall haue *Iudge*, *Iury*, *sitters* and *standers*, a whole *Court* and *Sessions* against him. These sinnes are as hardly parted with of the owners, as the *Eye*, *Hand*, or *Foot*, necessary and ill-spared members. Forbid the *Courtly Herod* of his *Herodias*: the Noble *Naaman* of his *Rimmon*: the gallant *Sampson* of his *Delilah*: the *Citie-Diues* of his quotidian feast: the *Country-Naball* of his churlishnesse: the rusticall *Gergesites* of their hoggishnesse: the *Popish Laban* of his little Gods: the *Ababiss* Landlord of his enclosings: and you giue them bitter *Almonds*, that will not digest with them; like the queasie *Masse-Priest*, whose God would not stay in his stomach. But let God worke the heart with the preparatiues of his preuenting Grace, and then this *Balme* will haue a sweet and pleasing sauour.

There are too many, that will not open their lips to tast of this *Balme*; not their eares to heare the *Word*. But as one mockes the *Popish-Priest* celebrating the *Masse*, (who vseth one trick amongst other histrionical gestures,

gestures, of stopping his eares) that hee doth it least he should heare the crackling of his *Sauours* bones.

*Digitis tunc obserat aures,
Ne collisa crepent Christi, quem conterit, ossa.*

So these become voluntarily deafe Adders, and will not heare *Christ crucified*, the *preaching of the crosse of Christ*, as *Paul* calls it; which is able to kill our sinnes, and quicken our soules. I haue read it reported, that the Adders in the East and those hote Countries, did so subtilly euade the *Charmers*, thus. When she heares the Pipe, she will couch one eare close to the ground, and couer the other with her taile. So doe worldlings: they fill one eare with earth, as much couetous dirt as they can cramme into it: the other eare they close vp with their lewd lusts, as the Adder with her winding taile: that they haue none left for their God, for their good. And being thus deafe to holy and heavenly incantations, they are easily by *Sathan* ouer-reached, ouer-ruled, ouer-throwne.

So vnweldy is *Christs yoke* to the raging Mule: so heauie his *burden* to the reluctant horse: so hard his *Law* to the carnall *Capernaite*: so sowre his *Balme* to the wicked palate. (Though to the godly his ^a *yoke is easie*, and his *burden light*.) ^b *Woe vnto them*, for they call *sweet sowre*, Gods *Balme* distastfull; and *sowre sweet*, the worlds *Boleuo* sauoury. They are not more propitious to vice, then malicious to goodnesse. For others, they loue a *Barrabas* better then a *Barnabas*. For themselues, euery one had rather be a *Dines*, then a *Dimus*: a rich sinner, then a poore *Saint*. No maruell, if the blinde man cannot iudge of colours, nor the deafe distinguish sounds, nor the sicke rellish meates: Gods word is sweet, how euer they iudge it: and their

Phil. 3. 18. and
Gal. 3. 1.

Psal. 32.

^a Matth. 11. 30.
^b Esay 5. 20.

c Ezek. 18. 25.
29.

hearts are sowre, how euer they will not thinke it.
c *My wayes are equall; but your wayes are vnequall; saith the Lord of hoasts.*

3. They write of the *Balsamum*, that the manner of getting out the iuyce, is by wounding the tree. *Sautciata arbor præbet opobalsamum.* Prouided, that they cut no further then the rinde: for if the wound extends to the body of the tree, it bleedes to death. I haue read no lesse of Vines, that vniustly pruin'd, they bleede away their liues with their sappes. The issuing Balme is called *opobalsamum*; as some from the Greeke *opo*, which signifies a Denne; or rather of *oros*, Iuyce. A trebble lesson here inuites our obseruation.

Obsern.

1. The *Balsame* tree weepes out a kinde of gumme, like teares: the word of God doth compassionately be-moane our sinnes. *Christ* wept not onely teares for *Ierusalem*, but blood for the world. His wounds gush out like fountaines, and euery drop is blood. *Ecce in lacrimis, in sanguine locutus est mundo.* His whole life was a continuall mourning for our sinnes. *Nunquam ridere dictus, flere sapissime.* Hee may adiuere vs to repentance and obedience, by more forcible arguments, then euer *Dido* vsed to *Aeneas*: *Ego vos per has lachrymas, per hos gemitus, per hac vulnera, per corpus sanguine mersum.* I entreate you by teares, by groanes, by wounds, by a body (as it were) drown'd in it owne blood: by all^d these mercies of *Christ*, whereby wee doe not onely perswade you of our selues, but^e *God* doth beseech you through vs. If those teares, sighes, wounds, blood, moue not our consciences, we haue impenetrable soules. If the heart-blood of *Christ* cannot make thy heart to relent, and thy feet to tremble, when thy concupiscence sends them on some wicked errand: thy hands, tongue, and all parts and powers of thee to forget their office, when thou wouldst sinne obstinately;

^d Rom. 12. 1.
^e 2 Cor. 5. 20.

nately; thou art in a desperate case. These were the teares of this *Balme* tree. The word doth in many places, as it were, weepe for our sinnes, panting out the grieuance of a compassionate God. *Why will ye dye, oh you house of Israell? What Prophet hath written without sorrow? One of them Threnos suspirat, sighes out a booke of Lamentations; which Greg. Nazianzene saith, (Nunquam a se siccis oculis lectos esse), that he could neuer read with dry eyes. The other Prophets also, like Quailles, curas hominum gesserunt, tooke on them the burden of many mens sorrowes. Cyprian had so compassionate a sympathie of others euill deedes, euill sufferings, that (cum singulis pectus meum copulo, cum plangentibus plango, saith hee) I ioyne my breast with others, and challenge a partnership in their griefes. A Minister, saith Chrysostome, & debet esse lugens sua et aliena delicta; should be still lamenting his owne sinnes, and the sinnes of his people. Monachus est plangentis officium. The office of a Minister, is the office of a Mourner. All these are but as Canes, to deriue to our obseruation the teares of this *Balme*.*

f Ezek. 18. 31.

g Homil. 10. in
Matth. 5.

h Ierom. ep. 21.

Obseru.

i 2 Tim. 3. 15.

2. The way to get out the iuyce of *Balme* from Gods word, is by cutting it: skilfull diuision of it, which S. Paul calls $\acute{\alpha}\lambda\eta\theta\epsilon\iota\alpha\varsigma$, *rightly diuiding the word of truth*. It is true that Gods word is, *panis uitae, the bread of life*: but whiles it is in the whole loafe, many cannot helpe themselues: it is needfull for children to haue it cut to them in pieces. Though the Spice vnbroken be sweet and excellent, yet doth it then trebble the fauour in delicacie, when it is pounded in a Morter. All the *Balme*-tree is medicinall, yet the effectuall working is better helped, by cutting the stocke, by taking out the iuyce, and by distributing to euery man a portion, according to the proportion of his wants. With no lesse heedfulnesse must the word

be diuided ; that some may receiue it gentle and mollifying, and others as a sharper ingredient. As there is a double composition in men , pride and humillitie : so there must be a double disposition in preaching the word; of meekenesse, of terrour. *Aarons Bells* must be wisely rung: sometimes the Trebble of *Mercie* ; sometimes the Tenour of *Iudgement* ; sometimes the Counter-tenour of *Reprooffe* ; and often the Meane of *Exhortation*. There is no lesse discretion required to application, then to explication. As Phisitians prescribe their Medicines by drammes or ounces, according to the Patients strength or weakenesse. So Diuines must feed some with *milke*, others with *stronger meate*. The learned should haue deeper points, the simple plainer principles. How easie is it for many a weake stomach to surfet euen on the food of life ! (though the fault lies not in any superfluitie of the *word*, but in the deficiency of his vnderstanding.) The absence of sobrietie in the speaker is more intollerable then in the hearer. The people must take such meate as their Cookes dresse to them. Let none of *Eli's* Sonnes slubber vp the Lords Sacrifice or Seruice. Let not good *Balme* be marr'd by a fustie vessell. Seasonable discretion must attend vpon sound knowledge. Wisedome vvithout Wit is meate without salt: Wit without Wisedome is salt without meate. Some Wells are so deepe, that a man can draw no water out of them ; these bury their gifts in the graue of sullen silence. Some are shallow pits, that run so long open mouth, till their Springs are quite dry: whiles they wil be *prius Doctores, quam discipuli*, Masters that neuer were Schollers ; and leape into *Pauls* Chaire, when they neuer sate at the feet of *Gamaliel*. There must be therefore Wisedome both in the *Dispensers* & hearers of Gods mysteries ; in the former to distribute, in the other to apportion their due and fit share of this *Balme*.

Observ.

Prou. 39. 33.

Owen. Epigr.

3. The *Balsame* tree being vvounded too deepe dyes : the *word* of GOD cannot be marred, it may be martyred, and forced to suffer iniurious interpretations. The *Papists* haue made, and called, the *Scriptures* a nose of waxe ; and they *wring* this *Nose* so hard, that as ^a *Solomon* sayes, they force out blood. As *Christ* once, so his *word* often is crucified betweene two Theeues ; the *Papist* on the left hand, the *Schismaticke* on the right. These would rauish the virgin-purenesse of the Gospell, and adulterate the beautie of it. They cannot cut, except they cut a pieces ; nor distinguish, but they must extinguish. They diuide faire, but they leaue the Quotient emptie. They subdiuide, till they bring all to nothing but fractions, but factions. Wee may obserue, that among these, there are as few *vnifici* in the Church, as *Munifici* in the Common-wealth. They are commonly most miserable men of their purses, most prodigall of their opinions. They diuide the *Word* too plentifully to their turbulent Auditors : they diuide their goods too sparingly to poore *Christians*. There are too many of such ill Logicians, that diuide all things, define nothing. As a moderne *Poet* well :

*Definit Logicus res, non modo diuidit ; at nos
Nil definimus, omnia diuidimus.*

These piecse the *Balme* too deepe ; not to straine out Iuyce, but blood ; and, in what they are able, to kill it.

4. When the *Balsame* is cut, they vse to set *Vials* in the *Dennes*, to receiue the Iuyce or sappe. When the *word* is diuided by preaching, the people should bring *Vials* with them, to gather this sauing *Balme*. These *Vials* are our eares, which should couch close to the Pulpit, that this intrinsique *Balme* may not be spilt besides.

b Hof. 10. 12.

How many *Sermons* are lost, whiles you bring not with you the vessels of attention! We cut and diuide, and sluice out Riuiers of sauing health from this *Tree*, but all runnes besides, and so your health is not *recovered*. You come frequently to the Wells of Life, but you bring no Pitchers with you. You crie on vs for store of Preaching, and call vs idle Drones, if wee goe not double iourney euery *Sabaoth*, but still you goe home with^b *unfallowed*, with *unhallowed* hearts. Our *Gilead* affords you *Balme* enough, yet you haue sickly soules. You heare to heare, and to feede either your humours, or your opinions, or your hypocrisies. You shall heare a puffed *Ananias* cry, *Alas*, for his non-preaching Minister; if, at least, he forbears his snarling and curish inuectiues of *dumbe dogge*, &c. When, alas, let many Apostles come, with the holy coniuuration of Prayer and Preaching, yet they cannot cast out the *deafe* Deuill in many of them. They blame our *dumbe Dogges*, not their owne *deafe* Deuils. They vould seeme to cure vs, that are sent to cure them, if at least they would be cured. *Wee would haue cured Babell*; nay we would haue cured *Bethell*, but *shee would not be cured*.

It will be said; that most hearers bring with them the Vials of attention: yeeld it; yet for the most part, they are either without mouthes, or without bottoms. Without mouthes to let in one droppe of this *Balme of Grace*: or without bottomes, that when wee haue put it in, and looke to see it againe in your liues, behold it is runne through you, as water through a sieue, and scarce leaues any wet behinde it. And (to speake impartially) many of you, that haue Vials with bottomes, cares of attention with hearts of retention, and the ground of remembrance, yet they are so narrow at the toppe, that they are not capable but of drop
by

by drop. Thinke not your selues so able to receiue at the care, and conceiue at the hart, innumerable things at once. You are not broad glasse, but narrow-necked *Vials*; and then best receiue this *Balm* of life, when it is stilled from the *Lymbecke* of Preaching with a soft fire, and a gentle powring in. So saith the *Prophet*, *Line must be added to line, precept vpon precept, heere a little and there a little*. When a great vessell powres liquour into a strait-mouth'd *Viall*, the sourse must be small and sparing, fit to the capacitie of the receiuer: that in time it may be filled. It is often seene, that when this iuyce comes with too full and frequent a streame, almost all runnes besides. I doe not speake this (*vel prohibendi, vel cohibendi animo*) to curbe the forwardnesse of godly Ministers, or perswade the raritie of Sermons. God still of his mercie, multiply *labourers into* (and labours in) *his harvest*. But to correct your obstreperous clamours against vs: not to chill the heate of your zealous hearing, but to inkindle the fire of your conscionable obeying. Doe not stand so much vpon *Sacrifice*, that you forget *Mercie*. Bee not so angry for want of two or three Sermons in a weeke, when you will not obey the least Doctrine of one in a month. You blesse your *Samuels in the name of the Lord*, with protestation of your obedience to the *will of the Lord*: wee reply; *what meanes then the bleating of the Sheepe, and the lowing of the Oxen in our eares?* the loud noyse of your Oaths, Iniuries, Oppressions, Fraudes, Circumventions? You come with bookes in your hands, but with no booke for Gods *Spirit* to write *obedience* in. A Bible vnder the arme, with many, is but like a Rule at ones backe, whiles all his actions are out of square. The *Historie of the Bible* is carryed away easier then the misterie.

Philosophy saith, that there is no vacuitie: no vessell is empty; if of water, or other such liquid and materiall

r Sam. 15. 13.
14.

teriall substances, yet not of aire. So perhaps you bring hither *Vials* to receiue this *Balme* of *Grace*, and cary them away full, but onely full of winde, a vast, incircumscrib'd, and swimming knowledge is in some a motion, a notion, a meere implicite and confused tenencie of many things; which lye like Corne, loose on the floore of their braines. How rare is it to see a *Viall* carried from the Church full of *Balme*, a Conscience of *Grace*! I know there are many *names* in our *Sardi*: I speake not to disharten any, but to encourage all. Onely would to God, we would shew lesse, and doe more, of goodnesse. Yet shew freely, if you doe godly. I reprehend not shewing, but not doing. Wee preach not to your flesh, but to your spirits: neither is this *Balme* for the eare, but for the soule. Therefore I summe vp this obseruation with a *Father*. ^a *Quantum vas fidei capacis afferimus, tantum gratie inuriantis haurimus*: Looke, how capacious a vessell of Faith wee bring with vs to the Temple, so much of this gracious and flowing *Balme* of life we receiue. Consider that this *Balme* is ^b *anime languentis medicina*, the Philicke for a sicke soule. Come to it, like Patients, that desire to be cured. ^c *Quidam veniunt ut noua perquirant, & hac curiositas est, quidam ut sciantur, & hac vanitas est*: They abuse this word, that search it onely for newes, and this is curiositie; or to get themselues a name, and this is vanitie: or to sell the truth, and this is Simonie: or to lest on it, and this is Epicurisme: or to confute it, and this is Atheisme.

You doe well condemne, first, them that preferre *Machianell* to *Moses*; *Ismaels* scoffes to *Jeremies* teares; *Iericho* to *Ierusalem*, the tower of *Babell* to the gates of *Bethell*: or secondly, those that put away the Ministry as a superfluous Office; and thinke they know inough to saue themselues.

^a *Cyri. apud Granat. Conc. 1.*

^b *Ierom.*

^c *Hug. in introd. sacr. scrip. cap. 13*

*Dux ero, miles ero, duce me, me milite solus
Bella geram.*

They will be their owne captaines and their owne souldiours, and without calling the assistance of man or Angell, Prophet or Apostle, they will bandy with the Diuell and all his army, hand to hand: or thirdly, those that, like the Collier, dance in a circular measure, and hang all their Faith on the hookes of others believe: exercising all their religion by an exorcising Masse: whiles they count the Old and New Testaments bookes of controuersie, and that it is peremptory sacriledge to meddle with the scriptures. You doe well to abhorre these dotages: but still looke, that all be well at home. Loue the *Word*; and that with an appetite. *Beati esurientes*: ^d *Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.* But as you haue loue to it, so liue by it. ^e *Non schola, sed vita descendum*: Wee learne, not onely to know good, but to liue well, ^f *Audiatis ut sciatis* (saith Saint Bernard) *sciatis ut adificemini, et hoc integritas est: ut adificetis, et hoc Charitas est.* Heare to know, know to edifie your selues; this is integritie: to edifie others; this is Charitie. Bring then to this *Balme*, vialls of sinceritie, not of hypocrisie; least God fill them with the vialls of his indignation. It is not enough to haue eares, but *eares to heare*. Idle Auditours are like Idoll Gods, which haue members not for vse but shew: like glasse windowes vpon stone-walls, to giue ornament, not to receiue light.

5. The *Balsame* tree was graunted sometimes to one onely people, *Iudea*; as ^g *Pliny* testifies. It was thence deriued to other Nations. Who, that is a *Christian*, doth not know and confesse the appropriation of this spirituall *Balme*, once to that onely Nation?

^h *He sheweth his word vnto Iacob; his statutes and his iudgements*

^d Mat. 5.6.

^e Sen. lib. 1. ep. 3.

^f Serm. in Cant.

^g Lib. 12. cap. 17

^h P sal. 147. 19.
20.

ments unto Israel. Hee hath not dealt so with any Nation: and as for his Judgements, they have not knowne them. Now, as their earthly Balme was by their ciuill Merchants transported to other Nations: so when this heauenly Balme was giuen to any Gentile, a Merchant of their owne, a Prophet of Israel, carried it. *Ninneh* could not haue it without a *Ionas*. Nor *Babilon* without some *Daniels*. And though *Paul* and the *Apostles* had a Commission from *Christ*, to preach the *Gospell* to all Nations, yet obserue how they take their leaue of the *Iewes*. *It was necessary that the word of God should first haue beene spoken to you: but seeing you put it from you, and iudge your selves unworthie of euerlasting life, loe, we turne to the Gentiles.* Other Lands might bragge of their naturall and nationall benefits: onely *Iury* of both the *Balmes*. *Non omnis fert omnia tellus. Nihil est ex omni parte beatum.*

i Act. 13. 46.

Horat.

Virgil.

*India mittit ebur: molles dant thura Sabai:
Totaq; thuriferis Panchaia diues arenis.*

Hiram had store of Timber, *Moab* of Sheepe, *Ophir* was famous for gold, *Chittim* for Iuorie, *Basan* for Oakes, *Lebanon* for Cedars; *Flascon* had the best Wines, *Athens* the best Honey, *Persia* the best Oyle, *Babilon* the best Corne, *Tyre* the best Purple, *Tharsis* the best Ships: the *West Indies* for Gold, the *East* for Spices: but of all, *Iury* bore the Palme, for bearing the Balme. Such grace had *Israel* for the temporall, much more for the spirituall Balme: that all Nations might make low courtesie to her, as the *Queene of the Prouinces*, and be beholding to her, for the crummes that fell from her Table; as the *Syrophanician* desired of *Christ*. Yet shee, that transcended all in her blessings, descended lower then all in her disobedience. And as she lift vp her head, and gloried in her speciall priuiledges;

ledges; so she might hang downe her head for shame at her speciall wickednesses.

For it is obserued, that there are finnes adherent to Nations, proper, peculiar, genuine, as their flesh cleaueth to their bones. That as for the climate of Heauen, their bodies differ; so for the custome of their liues, their dispositions vary from others. So that many Countries are more dangerous, either for finnes or calamities. For of necessitie, they that liue among them must either imitate them and doe ill, or hate them and suffer ill: since *amicitie pares aut querunt aut faciunt*; cohabitation of place seekes or makes coaptation of manners. S: *Paul* notes the ^k *Cretians* for *Lyers*: S: *Luke* the *Athenians* for ^l *newes inquirers* and bearers. The *Gracians* were noted for *light*: the *Parthians* for *fearefull*: the *Sodomites* for *Gluttons*; like as *England* (God saue the sample) hath now suppld, lythed, and stretched their throates. If we should gather *Sinnes* to their particular Centers, wee would appoint *Pride* to *Spain*, *Lust* to *France*, *Poysoning* to *Italie*, *Drunkenesse* to *Germanie*, *Epicurisme* to *England*. Now it was *Israels* wickednesse and wretchednesse, that they fell to *Idolatrie*. Not that other Nations were not *Idolaters*, but *Israels* vilest, because they alone were taught the true worship of God.

Iosephus holds, that the *Iewes* were the best Souldiours of the world, both for abillitie of body, and agilitie of minde, in strength, in stratagem. Diuers people are now excellent fighters one speciall and singular way. The *Romanes* fight well in their Councels, I had almost said *Fence-schools*: the *Italians* in their Shops: the *Spaniards* in their Ships: the *French-men* in a hold: the *Scot* with his *Launce*: the *Irish-man* on foote, with his *Dart*. But the *Iewes* were (saith *Iosephus*) every way expert. Alas; their victorie came not from their

Necesse est, aut imiteris, aut oderis.

^k Tit. 1.12.

^l Act. 17.21.

owne strength: the Lord fought for them. So one of them *cleaseth ten of his enemies, a hundred chase a thousand.* They had the *shield* of Gods protection, the *sword* of his *spirit*, the *word* of God: defence and offence against their carnall and spirituall enemies: And if euer they receiued wound to their flesh or spirits, they had here both the soueraine *Balmes* to cure them. But alas! they that were so euery-way-blessed, lost all by loosing their *Balme*, and treading it vnder feet. For this cause their *Balme* is giuen to vs: their auersion, their euerfion is our conuersion. They were Gods *Vine*, but they lost their sweetnesse. They vvere Gods *Oliues*, but they lost their fatnesse. Therefore God tooke away his *Balme*.

6. *Pliny* affirms, that euen when the *Balsame* tree grew onely in *Isry*, yet it was not growing commonly in the Land, as other trees either for Timber, Fruit, or Medicine; but onely in the *Kings* Garden. The prepared Iuyce, or *Opobalsamum*, was communicated to their wants; but the Trees stode not in a Subjects Orchard. He saith further, that it grew in two Orchards of the *Kings*; whereof the greater was of twentie dayes aring. I force no greater credite to this, then you will willingly giue it; (which yet is not improbable) but this I build on, and propound for truth: that this spirituall *Balme* growes onely in the Garden of the King of Heauen. *To him that ouercommeth, will I giue to eate of the tree of life, which is in the midst of the Paradise of God.* It growes in the *Paradise* or heavenly Orchard of God. The roote of it is in Heauen: there sits that *holy tree*, *p* at the right hand of his Father. His fruit, his seed, his *Balme* he sends downe to vs, written by his *Pröphets* and *Apostles*, read and preached by his *Ministers*.

Makomet would challenge this *Balme* to grow in his

^m Esa. 5.4.

ⁿ Rom. 11.20.

^o Rcu. 2.7.

^p Colof. 3.1.

his Garden, and bids vs search for it in his *Alchoran*. The Apostate *Iewes* affirme it to grow in their Synagogue, and point vs to the *Talmud*. The *Russian* or *Muscovitisb* turne vs ouer to their *Nicolaitan Font*; and bid vs drie for it there. The *Pope* pluckes vs by the sleecue, (as a Trades-man that would faine take our money) and tells vs, that he onely hath the *Balme*, and shewes vs his *Masse-booke*. If we suspect it there, hee warrants the vertue from a generall *Councell*. If it doth not yet smell well, he affirms, (not without menacing damnation to our mistrust, that it is euen (*in scrinio pettoris sui*)) in the closet of his owne breast; who cannot erre. Tut, saith he, as it growes in Gods Garden simply, it may poyson you. As if it were dangerous to be medled withall, till he had plaid the Apothecarie, and adulterated it with his owne sophistication. Indeede, he makes it sweet, by his sayning it; and therefore his Shop wants not Customers. But it is deere, when Gods is cheape, saith the *Prophet*. ¶ *Buy it without money, without price. Wherefore doe you spend money? &c.*

¶ *Esay. 55. 1.*

Well: it can grow in one onely Garden, and that is Gods. There is but one *truth*. ¶ *One Lord, one Faith, one Baptisme, &c.* Euen they that haue held the greatest falshoods, hold that there is but one *truth*. Nay, most will confesse, that this *Balsame* tree is onely in Gods Garden; but they presume to temper the *Balme* at their owne pleasure, and vwill not minister it to the world, except their owne fansie hath compounded it, confounded it, with their impure mixtures. No false *Religion*, no fundamentall Heresie, but giue *God* the appropriation of the *Balme*; but they take to themselves the ministrations, the adulteration of it. So in effect, they either arrogate the *Balme* to themselves; or take it out of Gods Garden (as it were, whither he will or no) to plant it in their owne. So they bragge euery

¶ *Ephes. 4. 5.*

one of this *Balme*. But who will not suspect the Wares out of a knowne Coufeners Shop? It is vnlawfull and wicked, to offer to Gods Church, *Balsamum vel alterum, vclidem alteratum*, either another *Balme*, or after another fashion, then he appoints.

But as *Clusius* writes of new *Balmes*, *Peruvianum et Balsamum de Tolu*, from *Peru* and *Tolu*; so demonstration is made vs of new *Balmes*; some rather Logically, then Theologicall. *Germanie* knowes my meaning. Others produce vs *Balmes* of *Picty*, made vp with *Pollicie*: the coate of *Religion* put vpon the backe of *State*. Where there may be some *Balme*, but it is so mixed, that it is marred. For to a scruple of that, they put in whole ounces of other ingredients: an ounce of *Oleum vulpinum*, Foxe-like subtiltie, as much *oleum viperis*, poysonable opinion, and no lesse *oleum tartari*, &c. A whole pound of *pollicie*, an arme-full of stinking weedes, friuolous and superstitious Reliques: all these are put to a poore dramme or scruple of *Balme*. Nay, and all these shall be dash'd and slubberd together by a *Masse-Priest*, an idle and vnskilfull Apothecarie. And when any conscience is knowne fore, by auricular Confession, it shall haue a plaister of this stuffe.

Perhaps this is that they call their *Holy-oyle*, which is said to heale the sicke body, if it recouers; or at least to cure the soule of her sinnes; at least, of so many, as may keepe a man from Hell, and put him into Purgatorie: where he shall haue house-roume and fire-wood free; till the Pope with soule-Masses and merits can get him a plat of ground in Heauen, to build a house on. How shamefull is it to match their *oyle* with Gods *Balme*? to kneele to it as *God*, to ascribe euents to it, which God workes, (and to helpe the glory of it) to call those workes miracles; whereas they might finde fitter vse for it, about their boots. Though it be newly inuented,

invented, and euery day more sophisticate then other, yet they make their Patients belieue, that it is auncient, and deriued from holy *Scriptures*: and enter the lists with the Champions of Gods *truth*, to maintaine the puritie and antiquitie of it.

A great while they kept (Gods *Balme*) the word wholly from the people: now, because the cursings of the people haue a little pierced their soules, for ingrossing this *Balme*, and denying it to their sores; they haue stopped their mouthes with the *Rhemish Testament*. But as they erst did curse them for hoarding Gods graine; so now their iust anger is as sharp against them, for the musty, mill-dew'd, blasted stuffe, they buy of them. Their wickednesse is no lesse now in poysoning them, then it was before in staruing them. Before no *Balme*, now new *Balme*. Before no plaister to their woundes, now that which makes them ranckle worse. So they haue mended the matter, as that *Phisitian* did his Patients health; to whom, because hee was vrged to minister somewhat, hee gaue him a potion, that dispatched his disease & life at once. Thus the Popish *Balme* is, as *Renodam* calls one *vulgare Balsamum, exoletum, inodorum, victum, rancidum*: stale, vnfauory, rammish, lanke, vile.

Such is the sophisticate doctrine of superstitious heretikes; speaking for Gods precepts, their owne precepts: preaching themselues, and in their own names, for ostentation, like the *Scribes*: deliuering falshoods, and fathering them on the *Lord*, *Hee hath said it*: abusing mens eares with old wiues tales, and old mens dreames, traditions of *Elders*, constitutions of *Popes*, precepts of men, vnwritten truths, vntrue writings, either *with-holding the truth in vnrighthousnes*, or *selling the word of God for gaine*, or *corrupting it*, and dealing with it, as *Adulterers* doe in their filthinesse: as these respect

2 Cor. 2. 17.

not

^a Rom. 10. 15.^b 2 Sam. 31. 20.^c Iudg. 1. 7.^d Reu. 22. 18.^e Colof. 2. 8.^f Gal. 1. 8.

not issue, but lust, so the other, not Gods glory, but their owne wantonnesse: ministring Medicines, which God neuer prescribed to them. How can their ^a *seete seeme beautifull*, when like monsters, they haue too many toes on them, as the ^b *Giants sonne*; or too few, as ^c *Adonibezek* and those whom hee maintined: offending either in excesse or defect? But it is gods fearefull protestation in the endof the *Booke*, summing and sealing vp all the curses, that went before it. ^d *If they adde*, hee that hath power to adde plagues with an euerlasting concatenation, will multiply their miseries without number or end. *If they diminish*, hee that can abate his blessings so low, that not the least scruple shall remaine, will returne them their owne measure: And for you, my *Brethren*, heare the *Apostle*, ^e *Let no man beguile you with Philosophie, and vaine deceit, or please you with false Balme*. You may say of their naturall learning, as *Albumazer of Bolenò*, Henbane; whiles it growes, saith hee, in *Persia*, it is venemous; but if transplanted and growing in *Ierusalem*, it is not onely good medicine, but good meate. Well, if it were possible, that an ^f *Angell from heauen should preach another Gospell, then that which God hath deliuered, and his Apostles preached, anathema sit, let him be accursed*: the true *Balme* comes onely from the garden of the *King of heauen*.

7. They write of the *Balsame tree*, that though it spread spaciously, as a *Vine*, yet the boughes beare vp themselues: and as you heard before, that they must not bee pruned, so now here that they neede not bee supported. *Gods word* needes no vndersetting. It is firmly rooted in heauen; and all the cold stormes of humane reluctancie and opposition cannot shake it. Nay, the more it is shaken, the faster it growes. The refractary contentions of worldlings to plucke it down, haue added no lesse strength, then glory to it. Nor can
the

the ministeriall office of the dispensers of it, be called an ayde or vnderpropping to it. It is not the *Balme*, but you that stand in neede of our function. He that owes it, is powerfull enough to protect it. You cannot apply it to your selues without the Phisitians help. If you could, or did not more want vs, then that doth, you should see it flourish and spread without vs. Hee that *supports all by his mightie word*, askes no supporter for it selfe.

Heb. 1.3.

The *Church of Rome* challengeth more, then the *Church of God*; that she beares vp the *word*: and because she assumes to carrie the *keyes*, she presumes that the dore of Heauen hangs vpon her hindges. They say, the *Church* is a *Pillar*: wee may ioyne issue vwith them, and yeeld it, as a reuerend Diuine said. For a *Pillar* as it vpholds something, so is vpholden of something. If then the *Church* be a *Pillar*, *Christ* is the *Rocke*, whereon it stands: now, take away the *Rocke*, downe comes the *Pillar*. The *Rocke* is well enough without the *Pillar*, not the *Pillar* without the *Rocke*. Yet how fondly? They that would build all on their *Church*, yet build their *Church* on *Peter*: and not onely on *Peter*, that was weake, but on his fained Successour, who is weaker. Now this Heire built on *Peter*, and this *Church* built on this heire, must vphold the *word*, as they say, *Atlas* did the world. But, alas, if the *word* doe not beare them, they will fall, like water spilt on the ground, not to be saued or gathered vp. These are miserable, arrogant, impudent wretches, that thinke, *Gods word* could not hold vp the hands, (like *Moses*, vnlesse *Aaron* and *Hur* helped him) if the *Pope* and his *Councels* were not: forcing all our credite to the *Gospell* for this, because their *Church* allowes it. *Gods word* must then stand or fall at mans approbation or dislike. Oh indignitie to the stable ordinance of

an eternall Maiestie. It is enough for the lawes of a temporall Prince, to haue some dependance on his Officers promulgation. Hee that tooke no man nor Angell to his Councell, when he made it, demaunds the succour of none to preferue it. Hee is content to propagate the sound thereof through vs his Trum-pets: if it had neuer bene preached by man, it should not haue lost the effect. Heauen and Earth shall sooner runne, like scorched skinned, to heapes; then any *note*, (as small a Character as the *Alphabet* affords) shall ineffectually perish. If man could denie this Office, God could speake it by Angels, by Thunder, by Lightning, Confusion, Terroure; by Frogges, Lyce, Caterpillers, Blasting, Plague, Leaproisie, Consumption; as he hath sometimes (holding his peace) preached actually to the World. It is his owne *Balme*, and shall spread to his pleasure, and hath no weakenesse in it, to neede mans supportance. *Blessed* are we vnder the shadow of the *Branches*, and *wise* if we build our *saluations* on it.

8. Phisitians write of *Balsamum*, that it is *paratu facile et optimum*, easie and excellent to be prepared. This spirituall *Balme* is prepared to our hands: it is but the administration that is required of vs, and the application of you. Not that wee should stubber it ouer, as the *Sonnes* of *Eli*; in preaching: nor that you should clap it negligently to your selues in hearing. A mortall wound is not to be iested withall, though the Phisitian hath in his hand, the *Balme* that can cure it. Your diseases are as different in your consciences, as in your carkasses. Your constitutions of body are not more various, and often variable, then your affections in soule. There must be some wisdom in vs, to hit the right boxe, and to take out that Phisicke, which God hath made fit for your griefes. Wee are sure, the

shaft that shall kill the Deuill in you, is in Gods Qui-
 tier; indiscretion may easily mistake it, misapply it.
 This *Balme* is ready, soone had, and cheaply: let not
 this make you disesteeme it. Gallant humours vil-
 pend all things that are cheape. But if in Gods Mart,
 you refuse his Wares, because their price is no greater,
 you may perhaps one day, when they are gone, curse
 your withstanding your Markets. And being past ob-
 tayning, prize it the higher, because in the dayes of
 your facietie you did vnder-value it. The guests, in the
 Gospell, bidden to a Supper *gratis*, make light of it:
 when the Feast-maker had protested against them, that
 they ^a should neuer tast of his Supper, they doubtlesse
 would haue beene glad, if their money could haue
 purchased it: though it cost one his *Farme*, and the
 other his *Oxen*.

4 Luk. 14. 24.

9. *Balme* is, *utilis ad omnium morborum expugnationem*,
 good against all diseases. The Receipt, that *Linus*,
Hercules his Schoolemaster gaue him, when he taught
 him wrastling, was onely a *Balme*. *Darius*, saith *Re-
 nodens*, so esteemed it, that *non modo inter pretiosissimam
 supellectilem reponeret, sed cunctis opibus praponeret*; hee
 did not onely lay it vp amongst his richest treasures,
 but euen preferre it before them all. This spirituall
Balme is farre more precious in it selfe, and fructuous
 to all men; if they apprehend it in knowledge, apply
 themselues to it in obedience: possessing it in science,
 in conscience. Philosophers, Poets, Philitions, Histo-
 rians haue reported some one extraordinarie thing,
 exceeding all the rest in their obseruations. They
 talke of *Cornucopia*; that it supplied men with all ne-
 cessarie foode. They hammer at the Philosophers
 stone, which, they affirme, can turne baser mettals in-
 to gold. *Vulcans* Armour, saith the *Poet*, was of prooffe
 against all blowes. Phisitians tell vs; that the hearbe

Herba est, cuius succus morbis omnibus medetur, ut vocabulum ipsum indicat.

^b Ioh. 153.

Ephes. 6. 11.

Panaces is good for all diseases: and the drugges *Catholicon* in stead of all Purges; as both their names would seeme to testifie. They come all short of this spirituall *Balme*. It hath in deade and perfection, what they attribute to those in fiction. *Panace* is an hearbe, whereof *Plinie* thus testifieth. *Panace, ipso nomine, omnium morborum remedia promittit.* The very name of it, promiseth remedie to all sicknesses. It is but a weede to our *Balsame*; which is a tree, a tree of life, a complete Paradise of trees of life, flourishing and bearing euery moneth, the fruit being delectable, the leaues medicinable. It is a true purging vertue, to *cleansse vs* from all corruption of spirit, of flesh. ^b *Now are ye cleane, through the word, which I haue spoken vnto you.* *Catholicon* is a drugges, a drudge to it. It purifieth our hearts, from all defilings and obstructions in them. A better *Cornucopia*, then euer Nature (had shee beene true to their desires and wants) could haue produced: the *bread of Heauen*, by which a man *lives* for euer. A very supernaturall stone, more precious then the *Indies*, if they were consolidate into one *Quarrey*; that turnes all into *purer gold*, then euer the *land of Hauilah* boasted. A stronger Armour then was *Vulcan's*, to shield vs from a more strange and sauage enemy, then euer *Anak* begot, the Deuill. It is a Panary of wholesome food, against fenowed traditions. A Phisitians Shop of *Amidotes*, against the poysons of heresies, and the plague of iniquities. A pandect of profitable Lawes, against rebellious spirits. A treasure of costly iewels, against beggarly *rudiments*.

The Aromaticall tree, hath sometimes good saour in the rinde, sometimes in the flower, sometimes in the fruit. So it fareth in the Cinamon, that is a rinde; the Mace is the flower, and the Nutmegge the fruit. According as the dry and earthie part, mingled with the
subtle

subtle watry matter, hath the Masterie in any part, more or lesse, that part smelleth best. As in common flowers, which saouour in the flower, when from the stalke or root ariseth nothing. Onely the *Balme* smells well in euery part. So the *word* is in euery respect the sweet saouour of life; though to some, through their owne corruption, it becomes the saouour of death. We may say of the *word*, as one of the *Lambe*; it is all good: the fleece to cloath, the flesh to eat, the blood for medicine. Thus, ^c *All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished vnto all good works.*
^d *His salubriter, et corriguntur praua, et nutriuntur parua, et magna oblectantur ingenia.* Euill wittes are corrected, simple are illightned, strong are delighted by the *word*. And, *In his quotidie proficerem, si eas solas ab inuente pueritia, usq; ad decrepitam senectutem, maximo otio, summo studio, meliore ingenio conarer addiscere.* In these I should continually profit, if from the first day of my vnderstanding, to the last of my old age, I should be conuersant with them.

Other things may haue in them (*salubritatem quandam*) a certaine wholesomnesse; but from this *Balme* (*sanitas et ipsa vita petitur*) health & life it selfe is deriued. Humane writings may, like the *Alipta*, put blood in our cheeks; but this is the true Phisick to cherish our spark, to maintaine our life. Other hearbs, & plants, and roots may be *toxica*, and poyson the broath; this is *Elisha's* salt, that onely sweetens it. *Lignum crucis*, is *lignum vite*, like *Moses* wood, to put a healthfull tast into the bitter waters of humane knowledge. These are the two *Testaments* of God (which no man shal interline without certaine iudgment) like the two pillars of smoke & fire, one dark like the old, the other bright as the new, only able

^c 2 Tim. 3.16.
17.

^d Aug. Ser. 139.
de temp.

e Math. 13. 52.

f Tertul.

g Act 2. 9.

h Ver 41.

i Luk. 3. 10.

k Ver. 11.

l Ver. 13.

m Ver. 14.

n Esa. 11. 6.

to conduct vs from *Egipt* to *Canaan*: and to furnish vs with all necessaries by the way, if we depend thereon. The two *Cherubins*, that looke directly toward the *Mercie-seate*, both pointing to *Iesus Christ*. The *Treasure*, that hath both *old* and *new* in it, sufficiently able to instruct the *Scribe* to the *Kingdome of Heauen*. This is that *medicamentum medicamentorum*, as *Petrus Apponensis* saith of the *Balme*, *ubi nihil deficit, quod in salutem sufficit*, where, there is no want of any thing requisite to saluation. ^f *Cuius plenitudinem adoro*, whosefullnesse I reuerence and admire.

This is that *light*, which can iustly guide our steps: this is that measure of the *Sanctuary*, that must weigh all things: this is that great *Seale*, that must warrant all our actions. This giues at one *Sermon*, *Balme* sufficient to heale diuers diseases. *Peter* had *Auditours* of diuers Nations: g *Parthians*, *Medes*, *Elamites*, &c: *Iewes* and *Proselites*, *Cretes* and *Arabians*: and no question but their affections were as naturally, as nationally different: yet were^h three thousand wonne at one *Sermon*. So theⁱ *Multitude*, the *Publicans*, the *Souldiours* had all their lessons at one time: so many in number, and such manner of men in nature, had their remedies together, and their feuerall diseases healed, (as it were) with one plaister. The people had a doctrine of^k *charitie*: the *Publicans* of^l *equitie*: the *Souldiours* of *innocencie*. This was prophecied byⁿ *Esay*, fulfilled here, and often in *Christis Kingdome*. *The Wolfe is turned to the Lambe*, when the *Souldiours* are made harmelese: *the Leopard into a Calfe*, when the *Publicans* are made iust: *the Lyon and Beare into a Cow*, when the *Multitude* is made charitable.

Water searcheth, and winde shaketh, and thunder terrifeth euen *Lyons*, but the word onely is strong to conuert the heart of man. Some indeede, both in sense and

and censure; iudge it weake; but they, alas, shall finde it, (if weake to saue them, yet) strong to condemne them. If it cannot plant thee, it will supplant thee. This then is that soueraine *Balme*, medicinable to all maladies. Phisitians ascribe many healing vertues to their *Balsame*: many, and almost what not? This Metaphysicall doth more properly challenge that attribution.

1. They say, that *Balme* taken fasting, *Asthmaticis valde confert*, is very good against short-windednesse. Truly, Gods word lengthens and strengthens the breath of grace; which otherwise would be short, the conscience (as the lungs) being soone obstructed with iniquities. For goodnesse soone faints, where the word is not without the Gospell, the health of obedience looseth, and the disease of sinne gathers strength.

2. They say, that *Balme* taken inwardly, dissolues, and breakes the stone in the reynes. But *Ieremie*, in Gods Phisicke-booke, saith, that our *Balme* is as a *Hammer to breake the stone in the heart*. The stone in the reines is dangerous, in the bladder painefull, but none so deadly as the stone in the heart. This *Balme* supples the stonie heart, and turnes it into a heart of flesh.

o Ier. 23. 29.

3. They commend their *Balme* for a speciall ease to the anger of a venomous biting. But our *Balme* is more excellent in *aculeum Draconis, imò mortis*, against the sting of that great red Dragon, nay of Death it selfe. *Oh Death, where is thy sting?* Three Serpents giue vs venomous wounds. *Sinne* first stings vs, the *Denill* next, and *Death* last. This *Balme* of *Christ* fetcheth out all their poysons.

P I Cor. 15. 55

4. Others say of this *Balme*, that it is the best solution to the obstructions of the Liuer. I haue heard the
Liuer

Liuier in the body, compared with zeale in the soule. The Liuer (according to Phisitians) is the third principall member, wherein rest the animall spirits. In the soule two graces precede Zeale, Faith and Repentance. I say not this *in thesi* but in *hypothesi*, not simply, but in respect; and that rather of order, then of time. For a man is begotten of *immortal seed*, by the Spirit at once. Now as the Liuer calesies the stomach, (like fire vnder the Pot) and thence succours digestion: so doth zeale heate a mans workes, with an holy feruour; which are without that, a cold sacrifice to God. A soule without zeale doth as hardly liue, as a body without a Liuer. *Haly* calles the Liuer the Well of Moisture: wee may say of zeale; it is the very Cisterne, whence all other graces, as liuing there doe issue forth into our liues. The Liuer is called *Hepar* and *Iecur*, because it draweth iuyce to it selfe, turneth it into blood, & by vaines serueth the body, as the water-house doth a Citie by pipes. Nay, it ministreth a surging heate to the braine, to the eyes, to the wits, saith *Isidore*. The *Pagan* Nigromancers, sacrificed onely Liuers on the altar of their God *Phabus*, before his oraculous answeres were giuen. In the soule other graces, as Faith, Hope, Charitie, Repentance, did first rather breede zeale; but zeale being once inkindled doth minister nutrimentall heate to all these; and is indeede the best sacrifice that wee can offer to God. Without zeale all are like the oblation of *Caine*.

Now if any obstructions of sinne sceme to oppresse this Zeale in vs, this *Balme of Gods word* is the onely soveraigne remedy to cleanse it. For the zeale is dangerous, as the Liuer, either by too much heate, or too much cold to be distempered. To ouerheate the Liuer of zeale many haue found the cause of a perillous surfet in the Conscience: whiles like the two Disciples, nothing

nothing could content them but fire from heauen against sinners. If euer *Bishop* was in the time of *Pope-rie*, away with the office now. If euer Masse was said in Church, pull it downe. Though some depopulators haue now done it, in extreame coldnesse, nay frozen dregges of hart, making them either no Churches, or polluted ones; whiles those which were once Temples for Gods *shepherds*, are now coates for their owne. Yet they in vnmeasurable heate wished, what these with vnreasonable cold Liuers affected. Such miserable theeuces haue crucified the Church, one by a new religion in will, the other by a no religion in deed. They would not onely take away the abuse, but the thing it selfe; not onely the Ceremonie, but the substance. As the Painter did by the picture of King *Henry* the eight, whom hee had drawne fairely with a *Bible* in his hand, and set it to open view against *Queene Mary's* comming in triumph through the Citie: for which being reprov'd by a great man, that saw it, and charged to wipe out the booke; he, to make sure worke wiped out the Bible and the hand too; and so in mending the fault, hee maymed the picture.

Acts and Mon.

This is the effect of præter-naturall heate, to make of a remedie, a disease. Thus whiles they dreame, that *Babilon* stands vpon Ceremonies, they offer to race the foundations of *Ierusalem* it selfe. Well this *Balme* of Gods *word*, if their sicke soules would apply it, might coole this vngentle heate of their liuers. For it serues not onely to inkindle heate of zeale in the ouer-cold heart, but to refrigerate the preposterous seruour in the fiery-hote. This is the sauing *Balme*, that scoures away the obstructions in the Liuer, and prevents the dropsie. For the dropsie is nothing else, saith the Philosopher, but the error of the digestiue vertue in the hollownesse of the Liuer. Some haue such hollownes

1 King 22. 11.

in their zeale, whiles they pretend holinesse of zeale; (as was in the *iron hornes* of that false prophet *Zedekiah*) that for want of applying this *Balme*, they are sicke of the dropsie of hipocrisie.

Innumerable are the vses of *Balme*, if wee giue credit to *Phisicians*, *vel potum*, *vel inunctum*. It strengthens the nerues, it excites and cherisheth the natiue heate in any part, it succoureth the paraliticke, and delayeth the fury of convulsions, &c. And last of all, is the most soueragine help, either to greene wounds, or to inueterate vlcers. These, all these, and more then euer was vntruely fained, or truely performed by the *Balsame* to the body; is spirituallly fulfilled in this happy, heauenly, and true intrinsique *Balme*, Gods *word*. It heales the sores of the conscience, which either originall or actual sinne haue made in it. It keeps the greene wound, (which sorrow for sinne cuts in the hart) from ranckling the soule to death. This is that *Balsame* tree, that hath *fructum uberrimum*, *vsus saluberrimum*, plenteous fruit, profitable vse: and is, in a word, both a preseruatue against, and a restoratiue from all dangers to a beleeuing Christian. It is not onely Phisicke, but health it selfe; and hath more vertue, sauing vertue, validitie of sauing vertue, then the tongues of men and Angels can euer sufficiently describe.

You haue heere the similitudes. Hearre one or two discrepancies of this naturall and supernaturall *Balmes*. For as no *Metaphore* should of necessitie runne like a Coach on foure wheelles, when to goe, like a man, on two sound legges is sufficient; so earthly things compared with heauenly, must looke to fall more short, then *Linus* of *Hercules*, the shrub of the Cedar, or the lowest Mole-banke of the highest *Pyramides*.

1. This earthly *Balme* cannot preserue the body of it selfe, but by the accession of the spirituall *Balme*.

Euen

Euen *Angels* food (so called, not because they made it, but because they ministred it) cannot nourish without Gods word of blessing. ^a For euery creature of God is good, and nothing to be refused, if it be receiued with thanksgiving: for it is sanctified by the word of God and prayer. If the mercie of God be not on our sustenance, we may dye with meate in our mouthes, like the *Israclites*. If his prouidentiaall goodnesse withhold the vertue, were our garments as costly as the *Ephod* of *Aaron*, there is no benefit in them. When many are sicke, they trust to the *Philitians*, as ^b *Asa*, or to this *Balme*, fastning their eyes and hopes on that: whereas *Balme*, with the destitution of Gods blessing, doth as much good, as a branch of hearbe-Iohn in our Pottage. Nature it selfe declines her ordinary working, when Gods reuocation hath chidden it. The word without *Balme* can cure; not the best *Balme* without the word.

a 1 Tim. 4. 4. 5.

b 2 Chro. 16. 12

2. So this naturall *Balme*, when the blessing of the word is euen added to it, can (at vrmost) but keepe the body liuing, till the lifes taper be burnt out: or after death, giue a short and insensible preferuation to it, in the sarcophagall graue. But this *Balme* giues life after death; life against death, life without death. ^c To whom shall we goe? Lord, thou hast the words of eternall life. The *Apostle* doth so sound it, the *Saints* in Heauen haue so found it, and we, if we beleue it, if we receiue it, shall perceiue it, to be the word of life. And as *Augustine* of God, *Omne bonum nostrum vel ipse, vel ab ipso*: All our good is either God, or from God: so all our ordinary meanes of good from God is *vel verbum, vel de verbo*, either the word, or by the word.

c Ioh. 6. 68.

Lib. 1. de Doct.
Channa. cap. 31.

The *Prophet* deriues the *Balme* from the *Mount Gilead*; demanding, if *Gilead* be without *Balme*. It seemes, that *Gilead* was an aromaticall place, and is reckoned by some among the Mountaines of spice. It is

Obseru.

Gen. 31.

d Ver. 47.

e Ver. 48.

f Numb. 26. 29

This appears.
Num. 32. 39. 40
read it.

g Ier. 22. 6.

called in some places of *Scripture Galaad*; and by an easie varying of the points in the Hebrew writing, *Gilead*. This Mountaine was at first so called by *Jacob*, by reason of that solemne Couenant, which hee there made with his Father in law, pursuing *Laban*. Though it be called *Mount Gilead*, before in the chapter. *ver. 21. 23. 25. Hefet his face toward Mount Gilead, &c.* Yet it is by anticipation; spoken rather as the hill was called when the Historie was written by *Moses*, then as it was saluted and ascended by *Jacob*: who abode in it, till *Laban* ouer-tooke him; where the pacified Father and the departing Sonne made their Couenant. ^d *Laban* called it *Iegar-Sahadutha*: but *Jacob* called it *Galeed*. It signifies a *heape of witnesse*, a name imposed by occasion of the heape of stones, pitched for the league betweene them. ^e *Laban* said, *this heape is a witnesse betweene mee and thee this day. Therefore was the name of it called Galeed.* There was one *Gilead*, sonne of *Machir*, sonne of *Manasseh*; of whom, because it is said, that ^f *Machir* begat *Gilead*: and of *Gilead* came the family of the *Gileadites*; some ascribe the attribution of this name to *Mount Gilead*. But this *Mount* had the name, long before the sonne of *Machir* was borne. We read of it, that it was. 1. a *great mountaine*. 2. *fruitfull*. 3. *full of Cities*. 4. *abounding with Spices*.

1. It was a *great* Mountaine; the greatest of all beyond *Jordan*, in length fifty miles. But as it ranne along by other Coasts, it receiued diuers names. From *Arnon* to the Citie *Cedar*, it is called *Gilead*. From thence to *Bozra*, it is named *Seir*; and after, *Hermon*: so reaching to *Damascus*, it is ioyned to *Libanus*. So *Hierome* conceiteth on those words of *God vnto the Kings house of Iudah*. ^g *Thou art Gilead vnto me, and the head of Lebanon*: that therefore *Lebanon* is the beginning of *Gilead*.

2. *Fruitfull*,

2. Fruitfull; abounding with great varieties of necessaries and delights; yielding both pleasure and profit. This every part and corner thereof afforded, even as farre as *Mount Seir*, which the *Edomites*, the generation of *Esau*, chose for a voluptuous habitation. This the children of *Ruben*, and the children of *Gad*, and halfe the Tribe of *Manasseh*, when they saw ^h the land of *Gilead*, that the place was a place for cattell, desired of *Moses*, and of the Princes of the Congregation, that they might possesse it: for it is a land for cattell, and thy servants haue cattell. The condition, that *Moses* required, being by them graunted, that they should goe armed with their brethren, till the expulsion of their enemies had giuen them a quiet seate in *Canaan*. ⁱ Thy seruants will doe as my Lord commandeth. Onely our little ones, our wines, our flockes, and all our cattell shall be in the Cities of *Gilead*. The fertillitie of *Gilead* contented them, though with the separation of *Jordan* from their brethren. Our *Samour* describing the beautie of his Spouse, ^k Behold, thou art faire, my Loue, behold thou art faire (inwardly faire with the gifts of his spirit, and outwardly faire in her comely administration and government:) Thou hast Doues eyes within thy lockes, (thy eyes of vnderstanding being full of puritie, chasticitie, simplicitie) hee addes withall, that her haire (her gracious profession, and appendances of expedient ornaments, are as comely to behold) as a Flocke of well-fed Goates, grasing and appearing on the fruitfull hills of *Gilead*. Which made them so pregnant, that like a Flocke of sheepe, every one brings out Twinnes, and none is barren among them. The same praise is redoubled by *Christ*, chap. 6. & c.

3. It was full of Cities; a place so fertile, that it was full of Inhabitants. *Iair* the *Gileadite*, who iudged *Israel*, had thirty sonnes, that rode on thirty Asses, and they had thirty Cities, which are called *Hauoth-Iair* unto this

^h Numb. 32. 1.

ⁱ Ver. 26.
ⁱ Iosh. 1. 12. 13.

^k Cant. 4. 1. 2.

Cant. 4. 5 6.

ⁱ Iudg. 10. 4.

day, which are in the land of Gilead. It was as populous as fructuous; and at once blessed with pregnancie both of fruits for the people, and of people for the fruits. It was before *Israel* conquered it, in the dominion of the ^m *Amorites*; and more specially, of *Og* king of ⁿ *Bashan*, that remained of the remnant of the *Giants*: whose *bedsted* was a *bedsted* of *iron*; *nine cubites long*; and *four* cubites broad, after the cubite of a man. It was not onely full of strength in it selfe, but guarded with *Cities* in the plaine. ^o *All the Cities of the plaine, and all Gilead, and all Bashan, &c.* So the *Inheritance* of *Gad* is reckoned by *Iosuah*. ^p *Their coast was lazer, and all the Cities of Gilead.* It appeares then that *Gilead* was full of *Cities*. So blessed, as if the *Heauens* had made a *Couenant* of good vnto it, as *Jacob* did erst with *Laban* vpon it. A hill of *witnesse* indeede, for it really testified *Gods* mercie to *Israel*. *God* calls it his owne. ^q *Gilead is mine, Manasseh is mine.* The principall or first name of *Kingdome*, that vsurping *Isboseth* was by *Abner* crowned ouer, was *Gilead*. ^r *And hee made him King ouer Gilead, and ouer the Asburites, &c.*

4. It was (lastly) a *Mountaine* of *Spices*; and many *Strangers* resorted thither for that *Merchandise*. Euen when the malicious *brethren*, hauing throwne innocent *Ioseph* into the pit, *sate downe* (in a secure neglectfulnesse) to *eate bread*: ^s *Behold* (surely the *Lord* sent and directed) a *company* of *Ismaelites* came from *Gilead*, with their *Camels*, bearing *Spicery*, and *Balme*, and *Myrrhe*. By which it appeares to be *mons aromatum*, a hill of *Spices*. Therefore *God* here; *Is there no Balme at Gilead?*

Obseru.

The *Iewes* were neere to *Gilead*; it was but on the other side of *Jordan*. The fetching ouer their *Merchandise* was no long nor dangerous voyage. Yet was this spirituall *Balme* neerer to them: it lay like *Manna* at their

their dores. *Venit ad limina virtus.* The Kingdome of Heauen is among you, saith Christ. There needed no great iourney for naturall Phisicke, but lesse for spirituall comfort. Behold, God himselfe giues his vocall answeres betweene the *Cherubins*. Yet alas! as it was once iustly prouerb'd on the Monkes, and such spirituall, or rather carnall Couents, in that night of Popery: that the neerer they were to the Church, the further from God. So it was euen veriefed of the *Jewes*; that by how much they were of all next to the Sanctuary, by so much of all remotest from sanctitie. And therefore, he that once said, ^a *Gilead is mine*, and of the Temple in *Iuda*, ^b *this is my house, called by my name*; afterward left both the hill of *Gilead*, and the *Mount Syon*, and the holy Sanctuary, a pray to the *Romanes*; who left not a stone upon a stone, to testifie the ruines of it, or for succeeding ages to say, *This was the Temple of God*. Thus saith the Prophet *Hosea*: ^c *Gilead is a Citie of them that worke iniquitie, and is polluted with blood*. Therefore God turned that ^d *fruitfull Land into barrenesse*, for the wickednesse of them that dwelt therein. For not content with the fertillitie of their soule, they manured it with blood, saith the Prophet. Hence no maruell, if it became at last, like the cursed ^e *Mountaines of Gilboah*, that drunke the blood of *Saul* and *Jonathan*.

You haue heard the *Balme*: the next subiect that offers it selfe to our speech, is the *Phisitians*. *Is there no Balme at Gilead? is there no Phisitians there?* The Prophets are allegorically called *Phisitians*, as the word is *Balme*. So are the *Ministers* of the *Gospell*, in due measure, in their place. To speake properly and fully, *Christ* is our onely *Phisitian*; and wee are but his *Ministers*, bound to apply his sauing *Phisicke* to the sickly soules of his people. It is he onely, that cures the carkasse, the conscience.

^a Psal. 60. 7.

^b Ier. 7. 10.

^c Hos. 6. 8.

^d Psal. 107. 34.

^e 2 Sam. 1. 21.

^f Mark. 5. 26.

^g Math. 8. 3.

1. No Phisitian can heale the body without him. The ^fWoman with the bloody issue was not bettered (by her Phisitians, though she had emptied all her substance into their purses) till Christ vndertooke her cure. The ^g Leper, in the 8. of Mathew, was as hopelesse, as haplesse, till hee met with this Phisitian; and then the least touch of his finger healed him. Phisitians deale often, not by extracting, but protracting the disease: making rather diseases for their cure, then cures for diseases: prolonging our sicknesses by Art, which Nature, or rather natures defect hath not made so tedious. Therefore as one saith wittily, the best Phisicke is to take no Phisicke: or as another boldly, our new Phisicke is worse then our old sickness. But when our diseases be committed to this heauenly Doctour, and hee is pleased to take them in hand, our venture is without all peradventure, wee shall be healed. The least touch of his finger, the least breath of his mouth, can cast out the euill in vs, that can cast out the diuell in vs, he can, hee will cure vs.

^h Esa. 49 4.

ⁱ Cor. 3. 5. 6.

2. No Minister can heale the Conscience, where Christ hath not giuen a blessing to it. Otherwise he may lament with the Prophct. ^h I haue laboured in vaine, I haue spent my strength for nought. Or as the Apostle. I haue fished all night, and caught nothing: yet at thy command, &c. ⁱ Who then is Paul? or who is Apollo? but Ministers, by whom wee be lieued, euen as the Lord gaue to euery man. I haue planted, Apollo watered, but GOD gaue the increase. If any be blinde, Hee is the Oculist: if any be lame, He sets the Bones: if any be wounded, Hee is the Chirurgeon: if any be sicke, Hee is the Phisitian.

^k 1 Pet. 2. 24.

They write of the Indian Phisitians, that they cure the wound by sucking the poison. Christ heales after a manner (I know not whither more) louing and strange; by taking the disease vpon himselfe. ^k Who his owne selfe bare

bare our finnes in his owne body on the tree. ¹ *He was wounded for our transgressions, hee was bruised for our iniquities, and with his stripes we are healed. And the Lord hath laid on him the iniquitie of vs all.* As the ^m scape-goate was said to beare upon him the finnes of Israell: so saith the Prophet of his antytype Christ; *morbos portauit nostros,* ⁿ *hee hath borne our grifes:* too vsupportable a burthen for our shoulders; able to sincke vs downe to hell, as they did *Caine* and *Indas*, if they had beene imposed. *Tulit Iesus, Christ carried our sorrowes.* Neuer was such a Physitian, that changed healths with his sicke Patient. But *Hee* was humbled for vs. Mans maker is made man, the worlds succourer takes sicke, the *Bread* is hungry, the *Fountaine* thirsty, the *Light* sleepy, the *Way* weary, the *Truth* accused, the *Indge* condemned. Health it selfe is become sicke, nay dead, for our saluation. For mans sake (such was our weaknesse) *Christ* descended, (such was his kindnesse) tooke one him to cure vs (such was his goodnesse) and performed it, (such was his greatnesse.) It was not *Abanah* nor *Pharphar*, nor all the riuers of *Damascus*, nor the water of *Jordan*, though bathing in it 70. times, nor *Iobs snow-water*, nor *Dauids water of Isope*, nor the poole of *Bethesda*, though stirred with a thousand Angels, that was able to wash vs cleane. Onely *Iesus sanguis Medici, factum medicamentum phrenetici:* the blood of the *Physitian* is spilt, that it may become a medicine of saluation to all beleeuers. This is the *Pelican*, that preferues her young with her own blood. This is the *Goat*, that with his warme gore breakes the adamant of our harts. This is ^o *that lambe of God*, that with his owne blood, *takes away the finnes of the world.* When the Oracle had told the king of *Athens*, that himselfe must dye in the battaile, or his whole army perish; *Codrus* (then King) neuer stucke at it, but obtruded his owne life into the iawes of ineuitable

¹ Esa. 53. 5. 6.

^m Lcu. 16. 22.

ⁿ EGy. 53. 4.

^o Ioh. 1. 29.

P *August.*

death, that hee might saue his peoples. The King of heauen was more freely willing to *lay downe his*, for the redemption of his *Saints*, when the eternall decree of *God* had propounded him the choise. Is there no means to recouer the sicke world, but I must dye, that it may liue? then take my life, quoth *Life* it selfe. Thus *P* *pro me doluit, qui non habuit, quod pro se doleret*: He was made sicke for me, that I might be made sound in him.

This then is our *Physitian* in whom alone is *sauing health*. As *Sybilla* sung of him.

Πᾶσι τοῖς ἀσθενήσασιν, πᾶσι τοῖς ἐνοσσοῦσι θεράπευσαρ.

*Virginij partus, magnoque aquena Parenti
Progenies, superas coeli quae missa per auras,
Antiquam generis labem mortalibus agris
Abluit, obstruētiq; viam patefecit Olympi.*

Hee wrought all things with his word, and healed euery disease with his power. To Him let vs resort, confessing our sores, our sorrowes. ¶ They that be whole neede not a *Physitian*, but they that are sicke. ¶ Foolish men, because of their iniquities, are afflicted: that their soule abhorreth all manner of meate, and they draw neere to the gates of death. Yet they cry vnto this *Physitian*, and hee deliuers them from their distresse. So hee hath promised in the *Testament* both of his *Law*, and of his *Gospell*. ¶ Call on mee in the day of trouble, and I will deliuer thee. ¶ Come to mee all that are laden, and I will giue you rest. There neuer went sorrowfull Beggar from his doore without an *Almes*. No maruell, if hee be not cured, that is opinionated of his owne health. They say, that the *Tench* is the *Physitian* of *Fishes*; and they being hurt come to him for cure. All the *Fishes* that are caught in the *Net* of the *Gospell* come to *Christ*, who is the King of *Physitians*, and the *Physitian* of *Kings*. Come then to Him, beloued, not as

¶ Math. 9. 12.

¶ Psal. 107. 17.

18. 19.

¶ 50. 15.

¶ Math. 11. 28.

to a *Master* in name onely, as the *Lawyer*. *Matth. 22.* but as to a *Sauour* indeed, as the *Leaper*. *Matth. 8.* Lord, if thou wilt, thou canst make me cleane. *Non tanquam ad Dominum titularem, sed tanquam ad Dominum tutelarem:* as one elegantly.

Matth. 22. 36.

Matth. 8. 2.

Ministers are *Phisitians* vnder *Christ*; sent onely with his *Phisicke* in their hands, and taught to apply it to our necessities. Neither the *Phisitian* of the bodie, nor of the soule can heale, by any vertue inherent in, or deriued from themselves. We must take all out of Gods warehouse. God hath a double *Boxe* of *Nature*, of *Grace*: as man hath a double sicknesse, of *flesh*, of *spirit*.

I. The first *boxe* is mentioned. *Ecclus. 38.* *The Lord hath created medicines out of the earth, and hee that is wise will not abhorre them.* God hath not scanted earth of drugges and mineralls, the simples of *Phisicke* for such as tread on it. And howsoeuer our vanitie in health transport our thoughts, earth hath no more precious thing in it, then (as sustenance to preserue, so) medicine to restore vs. You that haue digged into the entralls of the dead earth, and not spared the bowels of the liuing earth, the poore, for riches: You that haue set that at your heart, which was cast downe at the ^b *Apostles* fecte, *Money*; as fit onely for sanctified men to tread vpon in contempt: You that haue neglected heauen, which God hath made your more glorious feeling, and richly stuck it, like a bright Canopy, with burning lights; and doted on your pauement, made onely for your feete to tread vpon; fixing your eyes and thoughts on that, which God hath indisposed to be your object: for mans countenance is erect, lessoning his soule to a iust and holy aspiration: You that haue put so faire for the *Philosophers stone*, that you haue endeououred to sublimate it out of poore mens bones, ground to powder by

^a *Ecclus 38.4.*

^b *Act. 4. 35.*

c Iob. 31. 24.

your oppressions: You that haue buried your Gods, so soone as you had found them out, as *Rahel* did *Labans* in the Litter, and sit downe with rest on them, saying to the *Wedge*, *c Thou art my confidence*. When your heads ake, dissolue your gold, and drinke it; wallow your crasie carkasse in your siluer; wrap it in perfumes and silkes, and try what ease it will afford you. Will not a silly and contemptible weede, prepared by a skilfull Phisitian giue you more comfort? Doth not the common ayre, which you receiue in, and breath out againe, refresh you better? How eager are our desires of superfluities, how neglectfull of necessaries? This *boxe* of treasures hath God giuen vs, and indued some with knowledge to minister them; least our ignorance might not rather preiudice, then succour our healths. No Phisitian then cures of himselfe; no more then the hand feedes the mouth. The meate doth the one, the medicine doth the other; though the Phisitian and the hand be vspared instruments to their seuerall purposes. Thus God relieues our health from the *Boxe of Nature*.

2. The other *Boxe* is *Grace*; whence the *Diuine* draweth out sundry remedies for our diseases of soule. This is not so common, as that of *Nature*. Once one Nation had it of all the world, now all the world rather then that Nation. But it is certaine, they haue it onely, to whom the Gospell is preached. It is indeede denied to none, that doe not denie their faith to it. *d Christ is that Lambe, that takes away τὴν ἁμαρτίαν τοῦ κόσμου: the sinne of the world.* But many want the *Phisitians* to teach and apply this. *c And how shall they preach, except they be sent?* Now, where these *Phisitians* are, is the people healed by any vertue deriued from them? Is it the Perfumer that giues such sweet odours, or his perfumes? *f Why looke ye so earnestly on vs, as though*

d Ioh. 1. 29.

e Rom. 10. 15.

f Act. 3. 12.

though by our owne power or holinesse we had made this man to walke? ¶ Be it knowne to you all, that by the name of Iesus Christ of Nazareth doth this man stand whole before you. Therefore, saith S. Paul, concluding this Doctrine so throughly handled, ^h Let no man glory in men, for all things are yours, whither Paul &c. all are yours, and ye are Christs, and Christ is Gods. It is the tidings we bring, that saues you, not our persons. Moses, that gaue the Law, could not frame his owne heart to the obedience of it. It lyes not in our power to beget faith in our owne soules. *The heart of the King is in the hands of God, as are the waters in the South.* The soules of all, Prince and people, Prophets and Nazarites, Preachers and hearers, learned and ignorant, are conuerted by God, by whom they were created. It was the voyce euen of a Prophet: *Turne vs, oh Lord, and so shall we be turned.*

This consideration may serue to humble our harts, whom God hath trusted with the dispensation of his Oracles. It is a sacrilegious sinne, for any spirituall *Physitian*, to ascribe Gods doing to his owne saying; and to make His glory cleaue to earthen fingers. As *Menecrates*, a naturall one, wrote in a certaine Epistle to *Philip of Macedon*. *Thou art King of Macedon, I of Physicke. It lyes in thy power to take health and life from men, in mine to giue it.* So monstrous was his pride, yet so applauded by the besotted Citizens, that he marched with a traine of Gods after him. One in the habite of *Hercules*, another of *Mercurie*, a third in the forme of *Apollo*: whilst himselfe, like *Iupiter*, walked with a purple robe, a Crowne of gold, and a Scepter; boasting, that by his Art, hee could breath life into men. Foolish clay! hee could not preferue himselfe from mouldring to dust. Ostentation in a spirituall *Physitian* is worse, by how much our profession teacheth vs to be more humble. It is a high climbing pride in any

Chap. 4. 10.

^h 1 Cor. 3. 21.
&c.

Vse.

Pharise, and iniurious to the Throne of God, to arrogate to himselfe a conuerting power. As in the fable, the Flye sitting on the Coach-wheele at the games of *Olympus*, gaue out, that it was she, which made so great a dust. Or as that malecontent in a deepe melancholy, who hearing the windes blow furiously, thought it was onely his breath, which made all that blustering. It is God onely, that can turne the heart, and tune the tongue, heale the body, and helpe the soule. Let the Instruments haue iust respect, God alone the praise.

Honour the Physitian with the honour due vnto him: for the Lord hath created him. And count the well-ruling Elders, worthie of double honour. But let God be glorified, as the Author of all, aboue all, for all.

It hath pleased God to call his *Ministers* by this titie, *Physicians*: many duties hence accrew to our instruction. I cannot, I neede not, dwell much on them. For euery one can lesse vs, that will not be lesse'd by vs. Not that wee refuse knowledge from any lips; since nothing can be said well, but by Gods spirit: who sometimes reprocues a *Jonas* by a Marriner; a *Peter* by a silly Damofell, a *Balaam* by an Ass. But because they, whose lips God hath seasoned, sealed to *preserve knowledge*, are held contemptible; and *their feete foule*, that bring the fairest message. So the franticke Patient beates the Medicine about his eares that brings it. The *Prophets* would haue cured *Ierusalem*, behold *Ierusalem killeth* them. You kill vs still; though not in our naturall, yet in our ciuill life, our reputation. Wee feele not your murtherings, but your murmurings. *Ishmaels* tongue made him a Persecutor, as well as *Esaus* hands. Onely our God comforts vs, as hee did *Samuel*: *They haue not cast thee away; but they haue cast mee away, saith the Lord.* A word or two therefore concerning their care of your cure.

ⁱ Ecclus. 38. 1.

^k 1 Tim. 5. 17.

1. The Philitian must apply himselfe to the nature of his Patient: so the *Minister* to the disposition of his hearer: leading the gentle, and drawing the refractarie; winning some with loue, and pulling others out of the fire, ¹ *having compassion on some, and sauing others with feare. Medicamenti dosis pro caeli et soli natura mutanda.* The prescription of the Medicine must be diuersified, according to the nature of the soile and the ayre. Hee shall neuer cure mens consciences, that lookes not to their affections; *making a difference. Paul* testifieth of himselfe. ^m *I became to the Iewes as a Jew, &c. to the weake, as weake; that I might saue the weake: I am made all things to all men; that by all meanes I might saue some. We must vary our speech to their weake vnderstandings, Iudgement to whom iudgement, mercie to whom mercie belongs.*

Iude. 22. 23.

^m 1 Cor. 9. 20.
22.

And you, *Beloued*, must also apply your selues to vs; not scorning your owne Preacher, and running with itching eares to others; delighting rather in the varietie of Teachers, then in the veritie of Doctrines. It fares with *Ministers* as with Fish, none so welcome, as the new come. Set aside preiudice. The meanest Preacher, whom God hath sent you, can shew you that, which if you obediently follow, shall effectually saue your soules. The word is powerfull, what instrument so euer brings it: and Gods strength is made manifest in our weaknesse. Hearc all, despise none. And as we are bound to ⁿ *feede that Flocke, whereof the holy Ghost hath made vs ouer-seers: so doe you content your selues with that Pastour, whom God hath sent to feede you. Factions haue thus bene kindled, (and how hardly are they extinguished?) whiles one is for Paul, another for Apollos, a third for Cephas: or rather (for these preferred one Analogie of truth in their Doctrine, and onely differed in plainenesse and eloquence of speech)* when

ⁿ Act. 20. 28.

when some are for *Cephas*, and others for *Caiaphas*; some for *Apostles*, and other for *Apostates*; some for sincere Preachers, others for Schifinaticall Sectaries. Thus obseruing rather the diuersitie of Instructours, then the vnitie of *Truth*, there arise, in the end, as many mindes as men, as many Sects as Cities, as many Gospels as Gossips.

2. The Phisitian must not commit his Patients health to the Apothecarie. God hath trusted thee with his peoples welfare, whom he *hath purchased with his owne blood*; thou must not be at thy man, and impose all on him. It was the reason, that the *Romanes* Horse was so ill tended, himselfe so well. *Ego curo me- ipsum, Status vero equum*. I looke to my selfe, but my man lookes to my Horse. The like reason, sometimes, makes fat Shepherds, and leane Flockes. God hath placed vs, as Mothers to^o beare children vnto him: now as we must not be barren, and bring forth none; so we must not, when we haue them, put them forth to nurse. It is not more vnkinde in a naturall, then vn-naturall in a spirituall Mother. There is a necessarie vse of the Apothecarie, so of the Reader. Hee that digges the ground is not to be despised, though a more exquisite Gardiner drawes the knot. But it is dangerous to trust all on him, and doe Gods businesse by an Attourney. God hath giuen thee the *milke*, that thou shouldest feede *his Sheepe*, and not put them ouer to an hireling: who suffers the *Wolfe to enter*, and teare the Lambs; neuer breaking his sleepe for the matter. Not but that preaching may yeeld to a more weightie dispensation. When the vaunts of some hereticall *Goliah* shall draw vs forth to encounter him with our Pennes, against whom wee cannot draw the sword of our tongues: vwhen the greater businesse of Gods Church shall warrant our non-residence to the inferi-
our:

• Gal. 4. 19.

• Ioh. 10. 12.

our: when one is called from being a Mariner, and running about, to the office of a Pilot, to sit still at the helme: then and vpon these grounds, wee may be tolerated, by another Phisitian to serue our Cures; (for so I finde our charges, not without allusion to this metaphor, called:) a Phisitian, I say, that is a skilfull Diuine; not an illiterate Apothecarie, an insufficient Reader. That meere reading of the *Scriptures* hath, and may saue soules, who euer doubted? But that Preaching with Reading is more effectually, can it be denyed? Oh then; that any of the *Sonnes of the Prophets*, whom God hath blessed with knowledge of his heavenly Phisicke, should sit downe on the chaire of securitie, or shut themselues in the cels of obscuritie, or chamber themselues perpetually in a Colledge, or graze on the priuate commons of one mans beneuolence (as *Micah* had his *Leuite* to himselfe) whiles their gifts are not communicated to the Church of God.

Euery spirituall Phisitian must keepe his right *ubi*. It is well obserued by *Aretius*, vpon the occasional calling of *Peter* and *Andrew*, when they were fishing: that God is wont to blesse men especially, when they are busied in their proper element: working, as the Father charged his Sonne, *in his Vineyard*. Not in the wildernesse of the world, nor in the Labyrinth of Lusts, nor in the field of Couetousnesse, nor in the house of securitie, much lesse in the chamber of Wantonnes, or in the Tauerne of drunkennesse, or theater of lewdnes, but in Gods *Vineyard*, their general or particular calling. Our vocations must be kept and followed; not making our selues Magistrates in forraine common-wealths, Bishops in others diocesses, scalding our lips in our neighbours pottage. When those *Shepherds* heard the first glad tydings of *Christ*, they were attending their flocks by night in the field. *Saul* going honestly about his Fathers

9 Cures.

Aret. in Math.
4. 18.

Math. 21. 28.

8 Luke 2. 8.

Horat.

buſineſſe, met with a Kingdome. And *Dauid* was at the folds, when *Samuell* came with the holy oyle. We ſay *Pluribus intentus, minus eſt ad ſingula ſenſus.* and *Miles equis, Piſcator aquis, &c. Quod medicorum eſt Promittunt medici, tractant fabrilia fabri.*

Let none preſcribe Phiſick, but practitioners in that facultie: none plead at the barre, but Lawyers Let the Shooe-maker looke to his boot, the Fiſher to his boat, the Scholler to his booke. The Husbandman *in foro*, the Miniſter in *choro*,

Omnia cum facias miraris cur facias nil?

Poſthume, rem ſolam qui facit, ille facit.

Marul. Epiſt.
Lib. 3.

He that would comprehend all things, apprehends nothing. As hee that comes to a Corne-heape, the more hee opens his hand to take, the leſſe hee graſpeth, the leſſe hee holdeth. Who would *in omnibus aliquid*, ſhall *in toto nihil ſcire*. When a man couets to be a Doctor in all Arts, hee lightly proves a dunce in many. Let the naturall Phiſitian apply his miniſtring, the ſpirituall his *Ministerie*. *Quid enim in Theatro renunciator turpium, &c.* The idle ſports of the Theater, the wicked crafts in the Market, the gallant braueries of the Court, muſt not hinder vs, either to ſay Seruice in the Temple, or to doe ſeruice for the Temple. *Clericus in opido, piſcis in arido*, as I haue read. Rather, from the words of that *Father*, if it be Gods will that when *Chriſt* comes to iudgement, *inueniat me vel precantem vel predicantem*, hee may finde me either praying, or preaching his holy word.

Auguſt.

Well, wee haue euery one our owne cures; let vs attend them. Let vs not take and keepe liuings of an hundred, or two hundred pound a yeere, and allow a poore Curate (to ſupply the voluntary negligence of our *non-reſidence*) eight, or (perhaps ſomewhat bountifully) ten pounds yeerely: ſcarce enough to maintaine his body, not a doyt for his ſtudy. He ſpoke ſharply,

sharply, (not vntruly) that called this vsurie, and terrible vsurie. Others take but tenne in the hundred, these take a hundred for tenne. What say you to those, that vndertake two, three, or foure great Cures, and Phisicke them all by Atturneyes! These Phisitians loue not their Patients, nor *Christ* himselfe; as hee taught *Peter*: which *S. Bernard* thus comments on. *Unlesse thy conscience beare thee witnesse, that thou louest me exceeding much, that is, plus quam tua, plus quam tuos, plus quam te, More then thy goods, more then thy friends, more then thy selfe, thou art not worthy to vndertake this Office.* God hath made vs superintendents of our charges, and bound vs, (as *Paul* adiured *Timothie*, ^a *I charge thee before God, and the Lord Iesus Christ, who shall iudge the quicke and dead at his appearing*) to preach the word, and bee instant, &c. Many are content vvith presidence, not with residence. ^b *Ac si victuri essent sine cura, cum peruenerint ad curam.* As if they had forgotten all care, when they haue gotten a cure. This is not (*dispensantis, sed dissipantis officium gerere*) to be a Steward; but a loyterer in Gods family. The Phisitian sleepe in his Studie; the Apothecarie for want of iudgement takes a wrong Medicine, or no Medicine for the sicke. The Pastor is absent, the hireling (very often) either preacheth idly, or negligently, or not at all. And thus Gods people are not reconered.

3. Phisitians must not deale too much, with that they call *blandum medicamentum*: which Phisitians thus describe. *Blandum dicitur, quod mediocritantum quantitate sumptum, aluum pigrè et benignè mouendo, pauca deiecit.* Spirituall Phisitians must beware, how they giue these soothing and supple Medicines, which rather confirme the humours, then disperse the tumours, or purge the crudities of sinnes in their Patients. *Robustum corpus, multis obstructionibus impeditum, blanda imbecillaq;*

Serm. 76. in Cant. Nisi perhibente conscientia, quod me ames, et valdè ames, nequam suscipias curam hanc.

^a 2 Tim. 4. 1. 2.

b Bern.

medicamenta spernatur. A soule fetled, like *Moab*, on the Lees, or frozen in the dregges of inueterate and obstinate sinnes; is not stirred by faire and flattering Documents. GOD complaines in this Chapter against those. ^c *They haue healed the hurt of the daughter of my people slightly; saying, Peace, peace, when there is no peace.* Such are described, ^d *Ezek. 13. They haue seduced my people, saying, Peace, and there is no peace: and one built up a wall, and loe, others dawbed it with vntemperd Morter.* God giues a terrible and vniuersall threatning. *ver. 15. 16. I will accomplish my wrath vpon the wall, and vpon them that haue dawbed it with vntemperd Morter: and will say vnto you. The wall is no more, neither they that dawbed it.* He proceedes to command *Ezekiel*, ^e *to prophetic against the women, that prophetic to Israel. Woe to the women, that sow pillowes to all arme-holes, &c.* This is shamefull in a Preacher, to wink at Idolatrie in *Bethel*, because it is the Kings Chappell; and not to reprove the iniquitie of *Gilgal*, the Countrey of oppression, because himselfe feeds at an opprellours Table. Some are so weake, that (as *Mulieres, quia molliores, et pueri, quia teneri, et ex longo morbo resurgentes, blandioribus egent medicinis*) they cannot digest too strong a potion of reproofe. Therefore ^f *fleete quod est rigidum, fone quod est frigidum, rege quod est denium.* Bend the refractary, warme the cold, direct the wandring.

I haue read in a Phisitian, that among many sophisticationes of this *Balme*, sometimes they faine it with water, and then it runnes aboue the water like oyle: sometimes with honey, which is thus perceiued: If you put a drop thereof into milke, it runneth to curdes! When Ministers shall adulterate Gods pure and sacred word, with the honey or oyle of their owne flatteries, and giue it to a sicke soule; it is so farre from nourishing; as the sincere *milke* of the Gospell should

doe;

^c Ver. 11.^d Ezek. 13. 10.

Ver. 15.

^e Ver. 18.^f *Kilius.*

doe; that it curdleth in the stomach, and endangers the conscience worse. It is enough for Phisicke, if it be wholesome. Not pleasant tast, but secret vertue commends Medicines. The Doctrine, that is sweet to flesh and blood, hath iust cause of suspicion. It is (without question) harsh to the appetite of either soule or body, that heales either. Not that wee should onely blow a *Trumpet* of Warre, against opposers; but sometimes, yea often also, pipe Mercie and Gospell to those, that will daunce the Measures of obedience. We must preach as well libertie to Captiues, as captiuitie to Libertines: and build an Arke for those that desire saluation, as powre forth a Flood of curses against them that will perish, and open the dore to the penitent knockers, as keepe the gate with a flaming sword in our mouthes against the obstinate. If we harpe somewhat more on the sad string of *Iudgement*, know that it is, because your sinnes are riper and riper then your obedient workes. We must free our soules, that we haue not admittred soothing *Sermons*, least at once wee flatter and further you in your follies. You are apt enough to deriue authoritie for your sinnes, from our liues; and make our patternes, patrons of your lewdnesse. As I wish that our life were not so bad, so withall; that you would not out-goe, out-doe it, in euill. You goe dangerously farre, while you make our weaknesse, a warrant to your presumption. But if you fasten so wickedly on our vices, you shall neuer finde countenance from our voyces. Wee condemne our owne ills, and you for aduenturing your soules to *Satan*, on so silly aduantage. Stand forth; and testific against vs: Did we euer spare your vsuries, depopulations, malice, fraudes, ebrietic, pride, swearing, contempt of holy things and duties? Could any Pharise euer tye our tongues with the strings of *Iudas* purse;

and charme our conuience or silence with giftes ? Wretched men, if there be any such, guilty of so palpable adulation; *qui purpuram, magis quam deum colunt.* Call them your owne common slaues, not Gods seruants; that to gaine your least fauours, are fauourable to your greatest sinnes; and whilst they winne your credites, loose your soules.

We must follow our Master, who gaue vs a *Commission*, and giues vs direction to performe it. Hee came, once with *pax vobis*, *peace be vnto you*: at another time with *vae vobis*, *woe be vnto you*. We must be like him, (who was that good *Samaritane*) putting into your wounds, as well the searching *wine* of reprehension to eate out the dead flesh, as the *oyle* of consolation, to cheare your spirits. Sometimes with *Jeremies Hammer*, bruising your strength of wickednesse; though here with *Jeremies Balme*, binding vp your broken hearts.

And for you, my *Brethren*; know that the things which cure you, doe not euermore please you. Loue not your palates about your soules. Thou lyeest sicke of a bodily disease, and callest on the *Physitian*, not for well relished, but healthfull Potions: thou receiuest them spight of thy abhorring stomach, and being cured, both thankest and rewardest him. Thy soule is sicke: God thy best *Physitian* (vntent to) sends thee *Phisicke*, perhaps the bitter Pils of affliction, or sharpe prescripts of repentance by his *word*: thou loathest the fauour, and wilt rather hazard thy soule, then offend thy flesh; and when thou shouldest thanke, grumblest at the *Physitian*. So farre inferiour is our loue of the soule, to that of our bodie; that for the one, wee had rather vndergoe any paynes then death; for the other, wee rather chuse a wilfull sicknesse, then a harsh remedie.

Giue

¶ Luk 24.36.

¶ Matth. 23.13.

¶ Jer. 23.29.

Giue then your Physitian leaue to sit and apply his medicines: and doe not you teach him to teach you. Leaue your olde adiuration to your too obsequious Chaplens (if there be any such yet remayning) *Loquimini placentia.* ^k *Prophecie not vnto vs right things: speake vnto vs smooth things, prophecie deceits. Get you out of the way, &c.* Threaten your Priests no longer with suites and quereles, and expulsions, from their poore Vineyards, which you haue erst robbed, because they bring you foure grapes, sharpe wine of reproofes. Doe not colour all your malice against them, with the imputation of ill life to them, when you are, indeede, onely fretted with their iust reprehension of your impieties. Barre not the freedome of their tongues, by tying them to conditions, this you shall say, and this not say, on paine of my displeasure. (You may preach against finnes, but not meddle with the Pope; or you may inueigh against *Rome* & *Idolatrie*, so you touch not at my *Herodias*; or you may taxe Lust, so you let mee alone for *Nabaoths* Vineyard.) As if the Gospell might bee preached with your limitations: and forsaking the *holy Ghost*, wee must come to fetch direction from your lippes. *Jonas* spared not *Great Ninieuh*, nor the great *King of Great Ninieuh*: why should we spare your finnes, that would saue your soules! You will loue vs the better, when you once loue your selues better. If any gaine were more valuable, then that of *godlines*: or any means more auailable, then spirituall Physicke, to your saluations, we would hearken to it and you. He that is wisest, hath taught vs it, we are rebels, if we not obey it. Your exulcerated sores cannot bee healed with incarnatiue salues.

4. *Spirituall Phisicians* (no lesse then the Secretaries of *Nature*) must haue knowledge and Art. *Empirickes* endanger not more bodies, then ideotish Priests soules.

He

^k Esa. 30.
10. 11.

He that cannot powre healthfull moisture, and iuyce of life into the gasping spirit, and fill the veines, that affliction hath emptied; deserues not the name of a spirituall *Phisitian*. Arts haue their vse; and humane learning is not to be despised, so long as (like an obedient *Hazar*) she serues *Sara* with necessary helpe. Onely let the *Booke* of God stand highest in our estimation, as it is in Gods eleuation, and let all the *shoaues* doe homage to it. But *Empirickes* cannot brooke *Crateris*, saith the Prouerbe: sottish *Enthusiastes* condemne all learning, all premeditation. This is to tye the *holy Ghost* to a Pen and Inkhorne, &c. They must runne away with their Sermons, as Horses with an emptie Cart. But now, he that wil flie into Gods mysteries with such sicke feathers, shall be found to flagge low with a broken pineon: or soaring too high, without sober direction, endanger himselfe. Barbarisme is grosse in an Orator, Ignorance in a Phisitian, Dulnesse in an Aduocate, rudenesse in a Minister. *Christ* chose *Fisher-men*, but made them *Fishers of men*; gaue them a *Cal-ling*, and vertues for it. Shall therefore any phantasticall spirit thinke, that *Christs* singular action is our generall patterne? As if men were, the more faultie, the more fit; the more silly, the more sufficient. *Christ* so furnished his with *knowledge* and *language*, that the people ^l *wondred* at their wisdome, and ^m *know*, or rather *acknowledged*, that they had benee with *Iesus*.

It is said of *Emperickes*, that they haue but one medicine for all diseases: if that cure not, they know not how to doe it: but the *Scribe instructed for Heauen*, and instructing for Heauen, drawes out of his treasure both old and new, which he hath carefully laid vp by his former studie: high points for forward Schollers; easier lessons for those in a lower forme. To *children milke*; such things as may nourish, not oppresse: *apta,*

1 Act. 2.6.

m 4.13.

non alta: to the profound, as *Demosthenes* said he desired to speake, *non modo scripta, sed etiam sculpta*, matters of weight and diligence. The truth is, that wee must preach *Christ*, not our selues: and regard the peoples benefit, more then our owne credite: being content to loose our selues, to winne others to God. And to this purpose is required learning: as a Phisitian is not lesse knowing, because hee giues an easie and common recite to a certaine Patient; but rather out of his iudgement findes that fittest for him. It is no small learning to illustrate obscurities, to cleare the subtilties of the *Schoole*, to open Gods mysteries to simple vnderstandings, to build vp the weake, and pull downe the confident in their owne strengths. This shall discharge a man from the imputation of illiterature, as well as to preach Riddles and Paradoxes, which the people may admire, not admit; and make that friuolous vse of all, *this was a deepe Sermon*. Learning is requisite, or thou art but an *Empericke*. How many *Paracelsian Mountebanks* haue beene the worst diseases to the Commonwealth they liue in; whiles they purge away the good humours, and leaue the bad behinde them? Your Popish Teachers were such ill Purgers, drayning out the good blood of *Religion* from the vaynes of the Lane, and powring in feculent corruptions, ridiculous fopperies, Magicall poysons in stead thereof: giuing a Masse for a Communion, an Image for the Bible, Stage-apishnesse for a sober *Sermon*: allowing either no Scripture, or new Scripture; so suppressing the words, and stifling the sense, that hiding away the *gold*, they throw their people the bagge.

5. Good *Phisitians* must not ayme more at their owne wealth, then their Patients health. Indeede the spirituall *Labourer is worthie of his hire*; but if he labour for hire onely, he may make himselfe merrie with his
VV reward

reward on earth, Heaven hath none for him. That good is well done, that is done of conscience. The *Pastor* feedes *Christs* *Sheepe* for his owne gaine: the *Sheepe* are fed; *Christ* giues him no thanks for his labour. *Peter* made three manner of Fishings: hee caught Fish for money, Fish with money, Fish without money. The first was his temporall trade, the second a miraculous and singular action, the last his spirituall function. Some are of all these sorts: the worst now is, to fish for the twentie pence. *Piscantur ut adipiscantur, non homines, sed hominum.* They labour hard to take, not men, but mens. *Peters* Successours called (*Simons* Successours not doubted) haue so fished this many a hundred yeere, not with the *Draw-net* of the Gospell, but with the *Purse-net* of Auarice. There are too many such *Siluer-fishers*, that angle onely for the *tributarie* Fish: too many of those *Phisitians*, that set vp their bills, and offer their seruice and cure, not vvhether the people are sickest, but vvhether they are most liberall. Some will not practise, except they haue three or foure Parishes vnder their Cure at once: these are *Phisitians*, not for Church, but Steeples. Some are vvhandering *Empirickes*, that vvhether they come to minister, spend all the time in a cracking ostentation of their Cures, or demonstration of their skill in Pictures and Tables, neuer approuing it to their credulous Patients: These are bragging *Phisitians*.

Some minister onely *opium* to their people, and so lull them in their sicke securitie: these are dull *Phisitians*. Some minister Medicines, not to ease their stomachs of the burden of their sinnes, but to put lightnesse into their braines, scaring Religion out of the wits: these are Schismaticall *Phisitians*. Some minister *Antichristian* poysons, to breede the plague of *Idolatrie* among

2 Cor. 12. 14.

*Simonem Roma
nemo fuisse ne-
gat. Ovw. Epier.*

among the people : these are Seminarie *Phisitians*. Others of this *Sect*, (living from vs by a Sea-diuisiōn, yet) send ouer venomous prescripts, binding Princes Subiects to Treasons and Homicides : these are deuillish *Phisitians*. Some will sell their knowledge for a meales meate : these are Table-*Phisitians*. Some minister in this place, in that place, in euery place, in no place : these are *ubiquitary Phisitians*. Some minister nothing, but what they gleane from others prescripts, wanting skill to apply it : these are like *Phisitians*, but are none. Some ring the Changes of opinions, and runne a serpentine course, abiuring now, what yesterday they embraced and warranted, winding from error to error, as Dolphins in the water; turning like Fanes on the house-top, with euery new blast of Doctrine; Reedes shaken with euery Gust, (contrarie to that testimonie of *Iohn Baptist*) these are gadding, madding *Phisitians*. Some will minister nothing, but what comes next into their heads and hands : these are Enthusiasticall *Phisitians*. Some againe, I will not say many, practise onely for commoditie, and to purge others wealth into their owne Purses : these are mercenarie *Phisitians*.

Auarice, saith a graue Diuine, is a sinne in any man, Heresie in a Clergie-man. The Papists haue an Order, that professe wiltull pouertie : but some of them professe it so long, till they sweepe all the riches of the Land into their owne Lappes. The Purse is still the White they leuell at; as I haue read them described : the *Capuchines* shooting from the Purse, the *Franciscanes* ayming wide of it, the *Iesuites* hitting it patte in the midst. So with long, or (at least) tedious Prayers, as the Pharises, they pray vpon the poore, and deuoure their houses. Spirituall *Phisitians* should abhorre such couetous desires. *Sunt qui scire volunt, vt scientiam suam*

Bern in Cant.

Sen lib. 19.
Ep. 1:

vendant, et turpis questus est. They that get knowledge to sell it, make a wretched game. *Non vita docent, sed crumena.* Seneca affirmes, that the Common-wealth hath no worse men, *quam qui Philosophiam, vel ut aliquod artificium venale, didicerunt.* Miserable men, that looke to their owne good, more then the Churches; seruing God in their parts, themselues in their hearts; working, like those builders about the *Arke*, rather for present gaine, then future safetie. But as they desire rather *nostra quam nos*, so they preferue rather *sua quam se*: winning, like *Demas*, the world, and loosing, like *Judas*, their soules. I haue read in the *Fable*, of a Widdow, that being thicke-sighted, sent to a certaine *Physitian* to cure her: he promiseth it to her, and shee to him a summe of money for satisfaction. The *Physitian* comes, and applies Medicines, which being bound ouer her eyes, still as he departs, he carries away with him some of her best goods: so continuing her paines and his labour, till hee had robbed the house of her best substance. At last he demanded of her, being now cured, his couenanted pay. Shee looking about her house, and missing her goods, told him that hee had not cured her: for whereas before shee could see some furniture in her house, now shee could perceiue none: shee was erst thicke-sighted, but now poore-blinde. You can apply it without helpe. Well, those spirituall *Physitians* are onely good, that propound to themselues no gaine, but to heale the broken, recouer the lost, and bring home the wandring Lambs to the Sheepe-folds of peace; ieoparding a ioynt to saue a sicke conscience; with *Moses* and *Paul*, not respecting the losse of themselues, whiles they may replenish the Kingdome of *Chryst*.

These are the *Physitians*. It remaines, that I should shew who are the *Sicke*; for whose cause God hath prepared

pared *Balme*, and inspired *Physitians* with skill to minister it. But the time runnes away so fast, and you are as hasty to bee gone as it; and this subiect is fitter for a whole *Sermon*, then a conclusion: and lastly, I haue euermore declined your molestation by prolixitie; therefore I referue it to another opportunitie. If you shall iudge this that hath bene spoken, worthy your meditation, (laying it affectionately to your hearts, and producing it effectually in your liues) that God, who gaue me power to begin this worke, will also assist me to finish it: without whom, neither my tongue can vtter, nor your eare receiue any sauing benefite of instruction. A word or two, for exhortation, and then I will leaue all in your bosomes, and your selues in the bosome of God. First for vs, the *Physitians*, then for you, the *Patients*, onely so farre as may concerne you in the former point. For vs.

1. We must administer the meanes of your redresse, which our God hath taught vs: doing it *in dilectione*, *in delectatione*, with loue, with alacritie. Though it be true, that the thing which perisheth *shall perish*, and they which are ordayned to ^a *perdition*, cannot by vs bee rescued out of the Wolues iawes. Yet spirituall Physitians must not deny their helpe, lest *dum alios perdant, ipsi pereant*, whiles their silence damnifieth others, it also damneth themselues. ^b *When I say vnto the wicked, saith the Lord, Thou shalt surely dye, and thou givest him not warning to saue his life; the same wicked man shall dye in his iniquitie, but his blood will I require at thine hand.* The Physitian knowes, that if the time of his patients life be now determined by God, no art can preferue his taper from going out: yet because hee knowes not Gods hidden purpose, he with-holds not his endeouour. To censure who shall be saued, who damned, is not (^c *iudicium luti, sed figuli*) the iudgement of the clay, but of the Pot-

^a Ioh. 17. 12.

^b Ezck. 3. 17.

^c Aug.

^d Rom. 9. 21.

^e 2. Cor. 5. 20.

ter: ^d Who onely hath power, of the same lump, to make one vessell to honour, another to dishonour. We know not this, therefore wee cease not to beseech your reconciliation. Nay we are ^e Ambassadors for Christ, as though God doth beseech you by us, and wee pray you in Christs stead, be yee reconciled to God. Thus hauing applyed our Physicke, we leaue the successe to God, who alone can make his word the saour of death, or of life, preseruing or condemning, destructiue to your sinnes or your selues, as his good pleasure willes it.

2. The Physitian that liues among many Patients, if he would haue them tenderly and carefully preserue their healths, must himselfe keepe a good dyet among them. It is a strong argument to perswade the goodnesse of that he administers. The Clergy mans strict dyet of *abstinence* from enormities, of *fasting* and prayer against the surfets of sinne, of repentance for errours, is a powerfull inclination to his people, to doe the like. ^f *Habet, quantacumq; granditate dictionis, maius pondus vita dicentis.* The preaching of life is made more forcible by the good life of the preacher. An euill conuersation is an euill engine to ouerthrow the walls of edification. *Citharisane Abbate, tripudiant Monachi.* When the Abbot giues the musicke of a good example, the Monkes daunce after him; as was their prouerbe: *Plene dixit, qui bene vixit.* He hath spoken fully, that hath liued fairely. There are foure sorts of these *Physitians*.

1. That neither prescribe well to others, nor liue well themselues: these are not *Physitians* indeede, but *Italian Quacksaluers*, that hauing drunk poyson themselues, minister it to the people; and so destroy the soules, that God hath bought with his blood. Wretched Priests, that are indeed the worst diseases; allowing in precept, and approuing in practise the ryot of drun-

^f Aug. de doct. Channa.
Prava vita est
quedam machi-
na ad subruen-
dum aeniam, &c.

drunkennesse, or the heate of lustfulness, or the baseness of couetice, or the phrensie of contention. These, instead of building vp *Christs Church*, pull it downe with both hands: not *lux*, but *tenebra mundi*: not the light, as Ministers should bee, but the darknesse of the world, as the sonnes of *Belial* are. A foolish *Shepherd* is Gods punishment to the flocke. *¶ Loe, I will raise vp a Shepherd, which shall not visite those that bee cut off, nor seeke the young one, nor heale that which is broken; but hee shall eat the flesh of the fatted, and teare their clawes in pieces.*

¶ Zach. 11 16.

2. That prescribe well in the Pulpit, but liue disorderly out of it; so making their patients belecue, that there is no necessitie of so strict a dyet, as they are enioyned; for then sure the *Physitian* himselfe would keepe it: since it cannot be, but he loues his owne life, and holds his soule as deare to himselfe, as ours are to vs. Thus like a young scribbler, what hee writes fayre with his hand, his sleeue comes after, and blottes it. This *Priest* builds vp Gods *Tabernacle* with one hand, and puls it downe with the other. Though this *Physitian* can make very good billes, preach good directions, yet (as sick as he is) he takes none of them himselfe.

3. That prescribes very ill, preacheth seditiously and lewdly, yet liues without any notorious crime, or scandalous imputation. This is an hypocriticall trick of hereticall *Physitians*. *¶ Beware of false Prophets, that comes to you in sheepes clothing, but inwardly are rauening wolves.* Thus the *Popish Fryers*, like the false *visionists* in *Zacharies Prophecie*, will *will weare a rough garment to deceiue witball*. Their austeritie shall be stricter then *John Baptists*, but not with intent to bring one soule to *Christ*. This cautelous demurenesse in them so bewitcheth their Patients, that they receiue whatsoeuer these administer, though it poysons them. Thus couered

h Math. 7. 15.

i Zach. 13. 4.

uered ouer with the mantle of sobrietie and zeale, as a crafty Apothecary vents his drugges, so they their drugges, without suspicion. To keepe the metaphore; as an naturall Physitian, out of honest pollicie, couers the bitter pill with gold, or delays the distastfull potion with sugar, which the abhorring stomach would not else take. So this mystical one (for he is a seruant to the *mysterie of iniquitie*) so amazeth the people with a faire shew of outward sanctimony; that whiles they gaze at his good parts with admiration, they swallow the venime of his doctrine without suspicion.

4. That teacheth well, and liueth well: prescribeth a good dyet of obedience, and keepes it when he is well; or a good medicine of repentance, and takes it when hee is sicke: thus both by preaching and practise recouering the health of *Israel*. Wee require in a good garment, that the cloth bee good, and the shape fitting. If we preach well, and liue ill, our cloth is good, but not our fashion. If we liue well and preach ill, our fashion is good, but our cloth is not. If we both preach well, and liue well, our garment is good: let euery spirituall *Physitian* weaue it, and weare it. This for our selues. For you, I will contract all into these three v-
ses; which necessarily arise from the present or precedent consideration.

1. Despise not your *Physitians*. You forbear indeed; (as the *Pagans* at first, and the *Papists* since) to kill, burne, torture vs: (whether it bee your good will, or the law, you liue vnder, that preuailes with you, God knowes:) yet you proceed to persecute vs with your tongues, as *Ismael* smote *Isaac*; to martyr vs with your scornes in our ciuill life, our good names. In discourtenancing our *Sermons*, discouraging our zeales, discrediting our liues, you raise ciuill (or rather vnciuill) persecutions against vs. By these you exercise our patience,

patience, which yet we can beare, whiles the blow giuen vs, by a manifest rebound, doeth not strike our God. But *per nostra latera petitur Ecclesia, impetitur Christus*: when as through our sides you wound the Church, nay Christ himselfe, it is stupiditie in vs to be silent. Christ, when the glory of his Father was interessed, and called into question by their calumniations, tooke on him a iust apologic. ^k *I haue not a Diuell, but I honour my Father.* ^l *If I haue spoken euill, beare witnessse of the euill: but if well, why smitest thou me?*

^k Ioh. 8. 49.
^l 18. 23.

Wee haue comfort enough, that wee can suffer this martyrdom for Christ his sake, being blessed by the peace of our times from a worse. The Courtier cares not so much for the estimation of his fellowes, so his Prince approues and loues him. Let God bee pleased with our innocencie, and your base aspersions of scandalls against vs, shall not much mooue our mindes. The ^m *Ministers of God must approue themselves in much patience, in afflictions, &c.* Our warre is *ferendo, non feriendo*. The *Miter* is for *Aaron*, not the *smiter*. Wee must encounter with ⁿ *Beasts* in the shape of men, with ^o *Wolues* in the coates of sheepe, with *Diuels* in the habite of *Angels*, with ^p *unreasonable and wicked men*: therefore ^q *we haue need of patience*. Indignities, that touch our priuate persons, may bee dissembled, or returned with *Isaaks* apologic of patience, of silence. As *Augustine* answered *Petilian*: *Possumus esse in his pariter copiosi, nolumus esse pariter uani*. You doe in euent not so much wrong vs, as your selues. You *foame* out your owne *shame*; and bewray your wretched, I had almost sayd reprobate, malice: for such are *set downe in the seat of the scornfull*, which the *Prophet* makes a low stepp to damnation. God shall *laugh you to scorne*, for laughing his to scorne: and at last *despise you*, that haue *despised him in vs*. *In exuentis recidit faciem, quod in oculum expuit.*

^m 2. Cor. 6. 4.

ⁿ 1. Cor. 15. 31

^o Math. 7. 15.

^p 2. Thess. 3. 2.

^q Hebr. 10. 36.

^r Psal. 1. 1.

^s 2. 4.

pmi. That which a man spirittes against heauen, shall fall backe on his owne face. Your indignities done to your spirituall *Physitions*, shall not sleepe in the dust with your ashes, but stand yv against your soules in iudgement.

2. If your *Physitian* be worthy blame, yet sport not, with cursed *Cham*, at your *Fathers* nakednesse. Our life, our life is the derision that stickes in your iawes, till you spette it out against vs. I would to God, our liues were no lesse pure, then are (euen these our enemies being Iudges) our doctrines. Be it freely acknowledged, that in some it is a fault. Our life should be the Counterpaine of our doctrine. Wee are *Vines*, and should, like that in *Iothams* Parable, *cheare both God and man*. The Player, that misacts an inferiour and vnnoted part, carryes it away without censure; but if he shall play some Emperour, or part of obseruation vnworthily, the spectators are ready to hille him off. The *Minister* represents (you say) no meane person, that might giue toleration to his absurdities; but the *Prince* of heauen; and therefore should be *holy, as his heauenly Father is*. Be it confessed; and woe is vs, we cannot helpe it. But you should put difference betwixt habituall vices, nourished by custome, prosecuted by violence, and infirme or inuoluntary offences.

The truth is also, that you, who will not haue *eares* to *heare Gods word*, will yet haue eyes to obserue our wayes. How many of you haue *surdas aures, oculos emissifios*, Adders eares, but Eagles eyes; together with criticall tongues, and hypocriticall lookes! You should (and will not) know, that our words, not our workes bring you to heauen. Examples are good furtherances, but *ex preceptis vivitur*; we must liue by precepts. If you haue a Christian desire of our reformation, cease your obstreperous clamours, and divulging slanders, the infectious

† Iudg. 9. 13.

infectious breathings of your corruption and malice; and reprove vs with the *spirit of meeknesse*, to our foreheads. If wee neither cleare our selues from imputed guiltinesse, nor amend the iustly reprov'd faults, nor kindly embrace your louing admonitions, proceede with your impartiall censures. But still know, that we are nothing in our selues; though we be called *lux mundi*, the *light of the world*, yet *solummodo lex est lux*, Gods word is the *light*, that must conduct your beleeuing and obeying soules to the *land of Promise*. Did we liue like Angels, and yet had our lips sealed vp from teaching you, you might still remaine in your sinnes. For it is not an ignorant imitation of goodnesse, but a sound faith in *Christ* (neuer destitute of knowledge and obedience) that must saue you in the day of the *Lord Iesus*.

3. Lastly, let this teach you, to get your selues familiar acquaintance with the *Scriptures*: that if you be put to it, in the absence of your *Physitian*, you may yet helpe your selues. We store our memories, and (perhaps not trusting them) our Bookes, with diuers receites for ordinarie diseases. Whom almost shall you meete, (whiles you complaine of an *Ague*, of the *Tooth-ach*, of a *Sore*) but he will tell you a *Salve* or a *Medicine* for it? Alas, are our soules lesse precious, or their wounds, griefes, sicknesse easilier cured, that wee keepe the *Closets* of our consciences emptie of *Medicines* for them? The *Iewes* were commaunded to write the *Lawes* of God on their *walls*, &c. God writes them on the *Christians hearts*. So *Dauid* found it. *Thy Law is within my heart*. This is true acquaintance with it. It is our *Masters charge*, if at least we are his seruants. ^b *Search the Scriptures, for in them is eternall life*. We plead, that our faith is our euidence for Heauen: it is a poore euidence, that wants the *seale* of the *Scriptures*.

^a Heb. 8. 10.

^b Ioh. 5. 39.

It was the weapon, that the *Sonne* of God himselfe vsed, to beate backe the assaults of the Deuill. Many ignorant persons desie the Deuill: *They will shield themselves from Satan, as well as the best that teach them: the foule fiend shall haue no power ouer them:* yet continue an obstinate course of life. As if the Deuill were a Babe, to be out-faced with a word of defiance. It is a lamentable way, to braue a Lyon, and yet come within his clutches. Hee will beare with thy hote words, so hee may get thy colde soule. The weapon, that must incounter and conquer him, is *the sword of the spirit*, the word of God. No houre is free from his temptations, that wee had neede to lodge with Gods Booke in our bosomes. 1. Who knowes, where he shall receiue his next wound, or of what nature the sicknesse of his soule shall be? 2. The *Minister* cannot be present with euery one, and at euery time. 3. *Satan* is neuer idle; it is the trade of his delight to spill foules. Lay all these together, and then (in the feare of God) iudge, whether you can be safe, whiles you are ignorant of the *Scriptures*. This is the *Garden of Eden*, whence runne those foure Riuers, of *Wisedome* to direct vs, of *oyle* to soften vs, of *comforts* to refresh vs, of *promises* to confirme vs.

As lightly as you regard the *word*, and as slightly as you learne it, you shall one day finde more comfort in it, then in all the world. Lye you on your Death-beds, grone you with the pangs of nature-oppressing Death, or labour you with the throbs of an anguished conscience, when neither naturall nor spirituall Phisitian stands by you, to giue you succour; then, oh then, one dramme of your old store, taken from the *treasurie of the Scriptures*, shall be vnto you of inestimable comfort. Then well-fare a Medicine at a pinch, a drop of this *Balme* ready for a sodaine wound, which your memory shall

shall reach forth, and your faith apply to your diseased
soules, afflicted hearts. Thinke seriously of this, and
recall Gods *Booke* from banishment, and the Land of
forgetfulnesse, whither your securitie hath sent it.
Shake off the dust of neglect from the couer, and weare
out the leaues with turning: continually imploring
the assistance of Gods *spirit*, that you may read with
vnderstanding, vnderstand with memorie, and re-
member with comfort: that your Soules Closet may
neuer be vnstored of those heauenly receites, vvhich
may ease your griefes, cure your wounds, expell your
sickneses, preserue your healths, and keepe you safe
to the comming of *Iesus Christ*. Trust not all on your
Ministers, no nor on your selues, but trust on the mer-
cies of God, and the merites of our blessed Sauour.
Nothing now remaines, but to shew you, in what need
you stand of this Phisicke, by reason of your ill healths,
and the infected ayre of this *world* you breath in.

Meane time preserue you these instructions,
and God preserue you with his
mercies. For which let
vs pray, &c.

F I N I S.

Commandments
Commandments

1677
1678
1679
1680

Edward Bullman

Edward Bullman
his book on
1662

Remember

William Byam



